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METHODISM

— IN —

Northwest Missouri

— BY —

C. I. VAN DEVENTER

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C. J. VanDeverter

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Sketches of Methodism

IN

NORTHWEST MISSOURI

WITH

Brief Semi-Centennial Notes

BY

C. I. VAN DEVENTER,

**A Member of the Missouri Annual Conference
of the M. E Church, South.**

COMBE PRINTING COMPANY,
ST. JOSEPH, MO.
1894.

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INTRODUCTION.

Resolutions of the St. Joseph District Conference
Held at Savannah, Mo., April 3, 4 and 5, 1894.

Resolved, By this Conference that its congratulations are due and are hereby extended to our brother, C. I. Van Deventer, who has lived to preach at the opening of this District Conference his semi-centennial sermon as a preacher of the Methodist Episcopal Church, South, in the bounds of the Missouri Annual Conference.

Also, that we rejoice with him over the mighty victories achieved; that the fruitage of the faithful seed-sowing of our fathers of this half century is being manifested; that their mantle has in some measure fallen upon their successors.

Second, Believing that a book of sufficient size to record the more important history of our church in Northwest Missouri (as our brother has been related thereto these fifty years) to cost a moderate sum, would serve as a fitting souvenir from him upon the occasion of his semi-centennial celebration of his life's

work to his successors in the ministry and laity, therefore

Resolved Second, That it be the request of this body of preachers and laymen, representing this territory where the major part of our brother's ministerial life has been spent—now dotted with churches in which more than 15,000 members worship—that Brother C. I. Vandever write and cause to be published such a book, we promising him that it shall not fail of a ready and anxious acceptance at our hands.

FRANK SILER,
J. M. O'BRYEN,
JOHN A. BEAGLE,
W. A. HANNA,
J. S. BOWLES,
A. T. STEPHENSON,
J. M. LAMAR,
R. H. COOPER,
Z. M. WILLIAMS,
J. B. ROSS,
J. T. MOREMAN,
T. H. SWEARENGEN,
S. P. CRESAP.

Similar action was taken later by the Plattsburg District Conference held at Lawson, Mo. Also Rev. Z. M. Williams, presiding elder of the Gallatin District, being present at the St. Joseph District Conference, requested in his own behalf and in behalf of his district, that it

also be represented in the proposed history or sketches, the territory of Gallatin District being an important part of northwest Missouri. It is therefore to Northwest Missouri as included chiefly within the boundaries of these three districts that the following sketches will principally apply, although we hope they may not be without some interest to the "regions beyond." Even if all the *data* necessary to do so were at hand, which is not the case, it is not proposed to go far into details or to be minutely chronological or statistical in what we have to say. Our understanding of the special object of this brief treatise (as well as our limited space), will compel us to leave out some valuable matter that otherwise might appear.

We desire, as far as possible, to be correct and accurate in our statements, and in this, our maiden effort at book-making, to minister in some measure to the gratification and profit of the reader, as well as to call out and preserve some important facts concerning the work and workers connected with the rise and progress of Methodism in this great Northwest; and if, from necessity or oversight, either persons or localities of merit should not appear, we are sure the failure will not be attributed to a disposition to be invidious. We especially invoke the guidance and blessing of the Head of the Church in this "labor of love."

C. I. VAN DEVENTER.

A Brief Description of the Country

INCLUDED IN THE

St. Joseph, Plattsburg and Gallatin Districts.

The famous PLATTE PURCHASE which was opened for settlement by the United States Government in 1836-7, comprised the counties of Platte, Buchanan, Holt, Atchison, Andrew and Nodaway. These, together with the counties contiguous north of the Missouri river on or near the old western line of the state, with perhaps portions of other counties, will sufficiently represent the territory of which we write; one charge of the St. Joseph District extending into Iowa, and also one or more of the Gallatin District charges.

All things considered, there is probably no better section of our broad country to be found. It is not a paradise. In vain we look for such this side of the New Jerusalem. But for natural and acquired advantages, we know of none better, and have seen many regions not near so good. Bishop Marvin, who traveled very extensively east, west and south in our own country as well as abroad, pronounced western Missouri the best section of country he had ever seen. The soil, with few exceptions, is

superior. It is a well watered region, with a liberal provision of timber firewood, coal, etc. The general health is above the average. The intelligence and morals hopeful and on the increase, with great room and demand, as in other parts of our country, for improvement—especially in *morals*—for alas! the chief want of this otherwise charming region is a lack on the part of multitudes to love and fear God and keep his commandments. This region contains a large and growing population, and the territory is well supplied with railroads, (trunk lines and branches), and with many helps and hindrances to the accomplishment of the great ends of life.

Into this inviting field the pioneer ministers of the M. E. Church were among the first, as usual, to enter and occupy.

FROM THE ENTRANCE OF THE METHODIST CHURCH
INTO NORTHWEST MISSOURI, DOWN TO
1844.

For a good many years the western counties of the state constituted an outside conference row, and with the admission of the Platte Purchase was necessarily occupied as a domestic mission field. But recently it was the last receding Indian home east of the Missouri river, and for years bordered upon the great western wilderness where savages and wild beasts held joint and undisputed sway. For a

time but little was accomplished in the interest of pure religion, and of the part rendered by our church during the period mentioned, we have comparatively meager information.

Among the first preachers appointed to this country, we find the names of Jesse Green and Andrew Munroe, presiding elders, and John Munroe, Hugh L. Dodds, Jacob Lanius, James McMahan, Abraham Millice, Lorenzo Waugh and others, pastors. This was before the Platte Purchase was occupied and refers of course to the western counties of the state. What memories and emotions the mention of some of these names awakens in the mind of the writer!

REV. ANDREW MUNROE, was long the Nestor of Missouri Methodism. Think of him traveling a district reaching from St. Charles to Richmond, taking in nearly all of Missouri north of the Missouri river, and a portion of the state on the south side. He was a godly man and an apostolic preacher, and was the presiding elder in attendance at the camp meeting where I was converted. He was identified with Methodist history in Missouri longer probably than any other itinerant preacher, and represented the best type of christian and ministerial character. The older members of the conference cannot be fully accustomed to his absence from our annual sessions, where he was so prominent and useful.

JESSE GREEN was also in the early days presiding elder, his district including a part of the territory of which we write; and with him likewise we are officially and affectionately identified. He presided in the quarterly conference where I was licensed to preach, and counseled me faithfully but as kindly and tenderly as a loving father would his son. He was of small stature, apparently frail in constitution, with a bright penetrating eye, attractive in person, a good preacher, a heroic pioneer, with ardent zeal and enthusiasm in his master's work. He died at his *post*, whispering "peace, peace, sweet peace."

JACOB LANIUS was also among the early laborers in this upper country. He was my senior colleague in 1845-46 on the Bowling Green Circuit. He had all of the requisites to make a good and useful preacher of the Gospel. Outside of his usual pulpit and pastoral duties he sold more books and was instrumental in building more churches than any preacher of my knowledge in his day. He did a great work, and died comparatively young, and for his personal kindness and fidelity has been gratefully remembered all these years.

JOHN MUNROE and THOS. T. ASHBEY are mentioned. The former in connection with the Richmond Circuit, and the latter the North Grand River charge in 1835-36. Brother Munroe was a Scotchman, who found it a little

difficult sometimes to adjust himself to the American edition of his mother tongue. He was a man of God—faithful in the details of his sacred calling—was my pastor when a youth, and constantly looked after my spiritual welfare.

Brother Ashbey became a superior preacher, was a natural orator and said to be a “mighty hunter;” was almost a constant invalid, but you would not think so to hear him preach. He had a brilliant history for a time, but his last days were clouded. The wife of his youth died. He moved to Memphis, Tenn., “and he died,” the brief patriarchal announcement applying to the short as well as the longest life.

In 1836–37 the name of Hugh L. Dodds is mentioned in connection with Richmond charge, and that of Lorenzo Waugh with North Grand River. I met with Brother Dodds in 1844 when he was stationed at Weston. Have no recollection of having met Brother Waugh.

In 1838–39 Thomas B. Ruble was appointed to “Platte,” I suppose including the most, if not all, of the Platte Purchase, as this is the first time we have found Platte mentioned as a special charge. To Richmond Daniel T. Sherman, and to Grand River Ruben Aldridge were appointed, and Plattsburg was “left to be supplied.” Brother Ruble’s appointment was domestic missionary ground, of course. We have no account of the particulars of his labors that year. He filled, with usefulness, several

appointments in the conference, and died while yet young. Brother D. T. Sherman is a superannuated member of the Missouri Conference, a humble, faithful servant of the Master, whose labors have not been in vain. Brother Aldridge was the pastor of our family the year I was admitted on trial in the conference.

RICHMOND CIRCUIT.

Richmond Circuit, first called Fishing River, was organized in 1832. The pastors, so far as we have been able to ascertain, down to the present time, were John Wood, John Harris, Stephen R. Beggs, William Shores, Thomas Johnson, John Trotter, Benjamin S. Ashbey, W. Teas, Geo. W. Bewley, William Spratt, Richard Lee, Jacob Lanius, John Munroe, Hugh L. Dodds, Lester Janes, Daniel T. Sherman, Connelly Smith, Daniel Penny, J. M. Garner, J. Barker, J. Devlin, J. S. Todd, A. E. Sears, T. D. Clinton, D. C. Blackwell, W. E. Dockery, William Penn, H. A. Davis, W. M. Rush, W. Tool, R. H. Jordan, William Perkins, R. A. Austin, (Sup.), J. C. C. Davis, M. M. Pugh, D. M. Proctor, Tyson Dines, D. C. O'Howell, W. M. Newland, R. N. T. Holiday, C. Doggett, (Sup.), M. R. Jones, G. U. Keener, W. H. Lewis, C. Grimes, A. Mizel, J. W. Ramsey, H. C. Groves, J. A. Beagle, J. H. Ledbetter and W. F. McMurray, now in

charge, 1893-94. With the appointment of Tyson Dines the charge was made a station.

The following have served as presiding elders: David Sharp, Jesse Haile, John Drew, Andrew Munroe, Jesse Green, Alexander McCalister, Joseph Edmondson, H. Brown, B. S. Ashbey, E. Robinson, William W. Redman, William Patton, W. G. Caples, William M. Rush, William Perkins, M. R. Jones, Jesse Bird, W. E. Dockery, C. I. Van Deventer, S. W. Atteberry, M. B. Chapman, D. C. O'Howell, S. W. Cope, J. M. O'Bryen and R. H. Cooper, the present incumbent.

Methodism took early and deep root in the the country represented by this charge, and especially in Richmond, and Ray county generally. "Wise builders wrought at the *foundations* of our Zion."

RICHMOND AND VICINITY.

The writer has comparatively recent and very pleasant memories of this historic Methodist center. A brief term of service as presiding elder, occasional visits to the community as agent for the Missouri Conference Trust Fund (to the claims of which this region gave an unusually liberal response), together with several Annual Conference occasions in their midst, and the Christian homes among them where we have so often been kindly and hospitably entertained, are in explanation of the good will entertained

for Richmond, as well as for many other localities over this territory.

This, too, is the seat of the Woodson Institute, an institution under the patronage and control of the Plattsburg District Conference, so named in honor of Brother T. D. Woodson, not only in recognition of his very liberal contribution to the same, but also as a tribute to his excellent character as a Christian, and especially as an active and useful member of the Methodist church. We regret to know that the school, which is a gem in architecture and so admirably located, is embarrassed by debt, and do hope the friends of Christian education, both in the community and in the district generally, will help efficiently in the time of need to remove this financial burden.*

Several men who in after years became distinguished in the annals of our church, began their ministry in Northwest Missouri, this whole territory for some time being embraced in the Richmond District.

E. MARVIN's first charge was on the Grundy Mission, in the bounds of the Gallatin District; his second charge on the Oregon Mission in the St. Joseph District, taking all of the "regions beyond" to Iowa. His third charge was on the Liberty Circuit in the Plattsburg District, and his fifth was the

*[We are glad to learn, since writing the above, that liberal financial aid has already come to the rescue of this worthy institution.]

Weston Circuit, what was probably first called Plattsburg Circuit, and later New Market, where, as a married man, he lived and labored with a very meager financial remuneration, and where he became involved in debt, on account of which he was greatly embarrassed for several years, yet, after having the experience of all the phases of a Methodist preacher's life, he was exalted to the office of a Bishop in the Church of God.

WILLIAM G. CAPLES, of whom we shall hear more later, and whose holy ambition moved him in his peculiar way of stating it, "to make some moccasin tracks on the moral soil of the Platte country," also got in debt the first year of his itinerancy, and asked to be discontinued by the Conference until he could be relieved, took a contract for cutting cord wood, paid his debts and reported himself to his presiding elder for work. He, too, was a conspicuous figure in the Northwest, and by the noontide of life had become one of the best preachers in the land.

E. R. HENDRIX, the cultured Timothy, who accompanied Bishop Marvin on his tour around the world, and who also has become an honored Bishop of the church, spent five years of his early ministry in the Northwest.

A. P. PARKER, our Missionary to China, passed the first four years of his ministry in the St. Joseph District, being appointed consecutively to Maryville Circuit, Flag Springs Circuit,

Forest City Circuit, and the Tenth street station, St. Joseph, going from us to his distant foreign field, where his labors have been signally useful, being greatly honored of God and of the church as one of the first missionaries in ability and usefulness that has gone out to this vast heathen land. Some who have preceded these we have named, and others who have followed them, may well be ranked among the pioneers as bright and shining lights. Certainly Methodism was well *introduced* into this country.

WESTON.

Weston was for a number of years the leading town in the Platte Purchase, as well as the headquarters of our church, when St. Joseph, Kansas City, Atchison and Leavenworth were mostly in the future. From 1841 to the present time the following brethren have served as pastors, the charge for some time being a circuit, and later a station: E. M. Marvin, Geo. W. Love, W. M. Rush, M. R. Jones, J. W. Ellis, R. H. Jordan, H. H. Hedgpeth, W. B. Hatton, R. C. Hatton, J. C. C. Davis, W. E. Dockery, W. H. Saxton, J. Stone, L. R. Downing, D. R. Shackelford, S. W. Cope, R. N. T. Holliday, J. A. Beagle, W. C. Conner, T. R. Hedgpeth, M. B. Chapman, C. W. Watts, J. W. Gilbert, T. M. Rucker, H. L. Davis, M. Jamison, Z. N. Roberts, J. Cotton, W. Holmes, J. S. Todd,

C. I. Van Deventer, W. G. Caples, W. H. Curren, J. Bird, J. Y. Blakey, J. S. Smith, S. S. Hardin, F. A. Grimes, T. G. Petree, R. A. Austin, W. G. Miller, J. H. Pritchett, John A. Mumpower, Thos. Hedgpeth. The following have been presiding elders: W. Ketron, William Patton, W. G. Caples, W. Perkins, J. Bird, C. I. Van Deventer, M. B. Chapman, D. C. O'Howell, J. M. O'Bryen and R. H. Cooper. These names are not all given in the order in which they served, and possibly some are left out. They extend over the long period from 1840-1 to the present time, 1894.

When we first became much acquainted with this charge in 1854-5, the town was on the down grade and the church was having a hard time of it. The war in embryo was going on across the river. The different political elements representing the north and the south, were marshaling their hosts; and Weston was the rallying place for all. I went to this charge knowing it was a hard appointment, resolved to do my best, and hoping feebly for success. The great day will reveal what—~~if~~ any—good was done. During the summer of 1855, I was brought low by a severe attack of flux, and for a time my life was almost ~~dis-~~paired of, but good nursing with the added blessing of the good Lord brought me up.

This was the home of the venerable William Patten, so conspicuous in these sketches.

though he was from home most of the time, being agent for the American Bible Society in Missouri. He was a holy man; an unctious as well as a logical preacher, and a sweet singer of the old-time type. I have seen a camp meeting in tears of penitence or joy while he sang alone after preaching. His saintly wife died of cholera during this year, and only a few years later the weary itinerant, prematurely worn was laid by her side, where they calmly sleep till the resurrection morn. Here, too, in 1851 the sweet-spirited Z. N. Roberts fell at his post a victim of cholera. We were members of the same conference class and dearly devoted to each other. Of strong constitution and vigorous health, he looked like he might live to an advanced old age, but was cut down in the flower and prime of life. But God knows best; we hope to see him by and by.

Here it was that Brother W. G. Caples, with a few others, labored against wind and tide to establish a conference high school and succeeded, securing four acres of beautiful ground, and erected a good building, the property costing about \$12,000.00, but unfortunately leaving a debt on the premises not very large at the time, but accumulating; it was afterwards sold to outside parties, the church being loser every way. Rev. W. H. Lewis finally bought the property and endeavored to make it a conference institution, but failing, it went into the hands of the public school board

and was later destroyed by fire. Thus went our first conference high school in northwest Missouri.

WILLIAM W. REDMAN, so often mentioned in the annals of Methodism in Northwest Missouri, was probably the first presiding elder sent to this region of the state—that part of it included in the Platte Purchase. He was in later years my presiding elder in the eastern part of the conference, sustaining this relation three years. He died at the beginning of the fourth. He was about fifty years old at the time of his death, was studious, devout, cheerful, polite, a good preacher and a dilligent, kind presiding elder, commanding the respect of all classes of hearers. He was a warm personal friend, and knew how to enter into the sympathies of a young and inexperienced preacher, and to encourage him in the time of need. He combined, in an unusual degree, the progressive vigor and enthusiasm of youth, with the solidity and maturity of advancing years. Not a shadow ever came between us. I mourned his early death, and even now, in thought, seem to be kneeling with him by the old log in the grove near the country church, just before the hour of preaching. He has long been resting from the toils and cares of a pioneer itinerant life.

WILLIAM HOLMES was among those who served the Weston charge, it being his last

appointment as an itinerant preacher. His health, which had been frail for many years, gave out entirely about the middle of this year, and at the next session of the Missouri Conference he was granted a superannuated relation. He was converted at a campmeeting near Shelbyville, Mo., in 1841, Tyson Dines being the preacher in charge, and William Patton presiding elder. His wife and his wife's sister were also converted at the same meeting, and the household consecrated to God. Brother Holmes was a promising young lawyer, but from the time of his conversion believed that he was called to preach the gospel. He tried law and gospel together for a while, but came to the conclusion that one or the other would have to be given up. He left all and followed the Master into the great harvest field. He traveled the Waterloo, Monticello and St. Charles Circuits each two years, was stationed at Glasgow and at St. Joseph also, each two years, and was then appointed to Weston, and finally settled at Kansas City, where he invested a small amount of money, which by large increase in value, with careful management, furnished him principally with a bountiful living and the means wherewith to minister liberally to the church and those in need. The writer was near him when he was converted, knew him well and shared his love and friendship while he lived, and hopes to meet him in heaven.

PLATTSBURG DISTRICT.

R. H. Cooper, Presiding Elder.

Plattsburg Station, H. C. Bolen; Osborn Circuit, J. H. Hager; Cameron Station, J. M. Sitton; Platte City Circuit, A. B. Sanderson (supply); Hardin Circuit, D. M. Proctor; Richmond Station, W. F. McMurry; Richmond Circuit, J. P. Godbey; Millville Circuit, J. T. Winstead; Edgerton Circuit, W. J. Parvin; Parkville Circuit, L. B. Madison; Kingston Circuit, P. J. Penny (supply); Lawson Circuit, R. W. Howerton; Liberty Circuit, J. S. Smith; Cowgill Circuit, H. L. Davis; Camden Circuit, C. A. Lewis; Grayson Circuit, W. R. Weakley; Lathrop Circuit, J. H. French.

R. H. COOPER entered the Missouri Conference as a probationer in 1872; is a Conference classmate of Brother O'Bryen. I think Camden Circuit, in Ray county, was his first appointment, now included in the Plattsburg District, of which he is presiding elder. Brother Cooper is largely a Northwestern laborer, having been presiding elder of the Gallatin District, stationed preacher at Albany, pastor at Maryville and Skidmore, and four years presiding elder on the St. Joseph district. He is now near the close of his second year as presiding elder of the Plattsburg District. His trumpet, too, gives no uncertain sound on the vital question of temperance, while he preaches the whole *gospel to the people*.

During the Conference year they have had

numerous extensive revivals, and several hundred have been added to the church. Personal, official and painstaking attention is being given to all of the interests of the church in the district, and no doubt there will be a gratifying report at Conference from this fruitful field. Brother Cooper still makes his home in St. Joseph.

PLATTSBURG CIRCUIT.

This circuit was organized in 1838. In the earlier years it was included in the old Richmond district. The following brethren have served as pastors or presiding elders, some in the circuit and others later in the station:

Pastors: J. Devlin, A. Best, P. L. Hufft, E. Robinson, I. S. Ladd, W. Bradford, T. Hurst, M. R. Jones, L. Rush, R. H. Jordan, W. A. Tarwater, J. E. Bryan, D. K. Stevenson, W. Perkins, F. F. O. James, J. Stone, D. Penny, W. M. Rush, J. Bird, D. R. Shackelford, C. Babcock, J. C. C. Davis, J. A. Hyder, A. V. Bailey, W. H. Lewis, W. A. Hanna, M. B. Chapman, Robert White, T. H. Swearengen, H. C. Bolen (in charge at present). Presiding elders: J. Bird, S. W. Cope, W. E. Dockery, C. I. Van Deventer, S. W. Atteberry, M. R. Jones, M. B. Chapman, D. C. O'Howell, J. M. O'Bryen and R. H. Cooper.

Plattsburg was a notable locality in upper western Missouri in the early days, among other reasons on account of the Land Office

for this region being established here. A thrifty, enterprising population were among the early settlers of the community, the Methodist Church being liberally represented among them. They, like Weston, with large aims and cheerful hopes, undertook to establish a conference high school, in just such a community, we would think, where such an institution would be a success. They did run well for a season, and under the presidency of L. M. Lewis, Jesse Bird and others much good was accomplished, but the war came on and found them in debt and the school, so far as the Methodist Church was concerned, went down. Efforts have been made in one way and another to revive this interest but nothing permanent has so far been accomplished. We have hardly ever passed the spacious building, (once ours but now owned and occupied by others), without a sigh of regret, that as a church we have lost control of this important educational agency for good. Still we have a commanding and influential standing in the community, but how long we will keep it, or whether we will keep it at all without an early *forward movement*, is a question of much importance. They are blessed now, as they have been many times in the past, with a faithful pastor and with a host of good members—old and young. They have recently built a new and commodious parsonage and ought soon to build a new church in a *better location*, that will represent the ability of

the church and provide for the wants of the congregation.

THOMAS McMICHAEL was among the early settlers of Plattsburg, where for a good many years he was an active and successful general merchant. At the time of his death he had long been a prominent and useful member of the M. E. church, South. He began the world under the beneficial influence of early moral and religious training—an advantage, if improved, of great value. He was endowed with superior intellectual powers and blessed with an unusual stock of common and uncommon sense, but it was as a christian, especially in the later years of his life, that Brother McMichael's exalted character shown most brightly. A Methodist of the purest Wesleyan type, well informed in the teachings of the Bible as well as in the doctrines, polity and usages of the church of his choice, he was yet a lover of all good men. He had passed through deep waters of domestic affliction—his wife and all his children except one son, preceding him to the grave—but he did not charge God foolishly. He was interested in the welfare of his community, the country and the church; an ardent advocate of temperance and uncompromisingly opposed to the deadly traffic in liquor as a beverage. While responding to the benevolent current demands upon him down to the close of life, he still lives in the liberal contributions he *made*, especially in aid of the cause of church

extension and of the widows and orphans and superannuated claimants upon the Missouri Conference.

PLATTE CITY CIRCUIT

Was organized in 1838. The following brethren have been appointed pastors: B. R. Baxter, J. A. Tutt, J. P. Keene, J. W. Ellis, W. A. Mayhew, R. C. Hatton, W. Bradford, J. Devlin, M. L. Eads, W. E. Dockery, T. Hurst, T. J. Starr, I. Kelsoe, H. H. Hedgpeth, J. C. C. Davis, R. A. Austin, T. B. King, D. R. Shackelford, D. F. Bone, W. C. Campbell, R. W. Howerton, T. H. Swearengen, J. A. Hyder, G. Tanquary, L. Pulliam, J. McEwen, J. S. Smith, S. S. Hardin, D. M. Proctor, L. F. Linn, A. B. Sanderson (supply). This charge has several times been connected with Weston. In 1844-5 it was a part of the Liberty circuit, Geo. W. Love, preacher in charge, and the writer assistant; it was then a growing prosperous town with hopeful prospects of our church. During the winter of 1844-5 a protracted meeting was held there; F. W. Chandler, the presiding elder, being leader on the occasion. The meeting opened with a temperance address, a large number signing the pledge. About thirty united with the church, among them Philipp Lutes and wife, who lived and died in the community, faithful christians; and B. Sherwood, who afterwards *moved to St. Joseph* and became a useful member there. This was the home, at that time, of

Amos Reese and Judge Allman, both godly, useful men, prominent members of the bar. The Foxs and Lones and later the Colemans and others were of those who loved the church and were kind to the young preacher.

OSBOEN CIRCUIT.

Organized in 1870. The following have been pastors: H. A. Davis, C. Grimes, D. F. Bone, J. W. Ellis (supply), G. U. Keener, G. Tanquary, C. I. VanDeventer, D. C. O'Howell, W. A. Hanna, L. B. Madison, A. V. Bayley, D. M. Proctor, R. W. Howerton, W. C. Wheeler, W. P. Shackelford and J. H. Hager, now in charge (1894). The appointments are Osborne, Perrin, Turney Station and Stewartsville, one of the best charges in the district. A good church and parsonage at Osborne, also churches at Turney and Perrin and one fourth interest in a union church at Stewartsville. The writer was appointed to this circuit in 1878; in poor health, worn with several consecutive years of service as presiding elder, he gave out entirely in the spring and was unable to do anything in his charge the balance of the conference year. Brothers John Stone and J. B. Potter, local preachers in the circuit, kindly supplied his lack of service. In the good providence of God, I was very much improved in health and resumed labor at the following conference; it was a very pleasant charge and I would have greatly enjoyed it if in good health. The Morrow Camp ground, where several young men were converted who

afterwards became ministers, was in the bounds of this charge. Brothers T. H. Swearengen and J. H. Winstead were among the number. Brother A. M. Cochran, a devout christian, a broad minded and useful steward, has gone to his reward, and brother Benjamin Hitt, after a long severe illness, died during this year.

CAMERON STATION

Was organized in 1884, with W. E. Dockery preacher in charge. There had been several years before what was called Cameron Circuit including the town, but not until about the time mentioned was there a special organization here. Brother Dockery secured the building of a comfortable church. Other pastors have been J. Y. Blakey, J. H. Shelton, T. M. Patterson, J. T. Winstead, M. L. Gray and J. M. Sitton.

It is a railroad town, located at the junction of the Hannibal & St. Joseph, the Cameron and Kansas City branch and the Rock Island roads, with a beautiful country in every direction. Our membership is not strong numerically or financially, but they are a consecrated band, strong in the graces of our holy religion, the prophecy and pledge of future growth. During the pastorate of Brother Shelton a comfortable parsonage was secured. This is the seat of a prosperous college under the patronage of the M. E. Church.

HARDIN CIRCUIT

Was organized in 1883; Pastors, Geo. W.

Rich, Henry Kay, J. P. Godbey, I. T. Nash, J. McEwen, T. G. Petree, J. Y. Blakey, H. P. Bond and D. M. Proctor. The charge includes a rich, mostly bottom region in Ray County. It is well supplied with comfortable churches and has a good parsonage at Hardin. It is contiguous to the Wyaconda country on the east, when in 1844 there was but one dwelling house on the state road for a distance of twenty miles. The writer held a quarterly meeting here in 1877, when Hardin was in connection with the Millville Circuit, and Brother C. Babcock was pastor.

This is a good country for Methodism and for Methodist preachers. It was a little north in the Morton Chapel neighborhood where we found, when serving as agent of the Conference Trust Fund, our dear old brother and Sister Freeman, who provided so liberally and in such a sweet Christian spirit, for the superannuated members of our conference, and for the widows and orphans of our deceased preachers. The aid to be effectual at their death. God bless them.

The present Richmond Circuit has been organized within the last few years. Brother J. P. Godbey is the pastor at the present date (1894). All of the interests of the church have advanced under the influence of his zealous and faithful labors. New, good churches have been built in representative neighborhoods, where they had long been needed and

where many souls have been converted, although it is an old region long nominally occupied by our church. These and other new neighborhoods have recently been entered, and the work vigorously prosecuted. And what we have intimated as true of this territory is true also of many other localities. Where we are touching communities here and there and occupying some profitably, alas! there are so many sections unpenetrated and uncultivated by us, or in some instances by any other church. We need to go into the regions beyond our established appointments, into the highways and hedges, and seek for the lost. True religion in the heart and in the world is aggressive. Let us go into these neglected and dark places and kindle the fires of gospel truth.

MILLVILLE CIRCUIT

Was organized in 1855. Has been served by the following pastors: J. W. Maddox, W. M. Sutton, D. Penny, J. Stone, R. N. T. Holliday, W. Penn, (sup.), S. Alexander, J. W. Jordan, A. Spencer, T. C. F. James, G. Tanquary, C. Babcock, L. M. Meffert, R. P. Jones, W. M. Wainwright, T. H. Swearengen, J. H. Hager and J. T. Winstead. This has been fruitful soil for Methodism. This charge includes Millville, Knoxville, New Hope Church and Morton. In this region we have many members and many of them are ardently religious. *It is refreshing to attend a love feast in this*

charge, especially when the several congregations are well represented. New Hope is the home church of Bro. Daniel Penny and wife. Our dear old brother has been instrumental largely in impressing this region with a specially good type of Methodism, as he received it on the other side of the waters. They have a new, good church and one of the best parsonages at Millville. May they abound more and more.

PARKVILLE CIRCUIT

Was organized in 1854; was included in the Liberty circuit in 1844-5, with Geo. W. Love, preacher in charge, and the writer junior preacher. Until recently a few of the old members remained. Brother Smelser and Brother T. Davis were there in the beginning, and the Broadhursts are still represented in the community and in the church and ministry by their children and grand-children. I remember with pleasure a pious young brother at Parkville by the name of Goodyear, but know nothing of his later history. It was in this charge that our dear brother, O. W. Linn, wound up his labors and sufferings, and from which he entered upon his reward. In the community some of his loved ones still remain.

The following brethren have been pastors: L. Rush, R. C. Hatton, W. Penn, W. A. Tarwater, D. R. Shackelford, G. W. Penn, T. Hurst, W. C. Campbell, O. W. Linn, A. T. Lewis, T. R. Hedgpeth, C. Babcock, J. W. Keithly, R. F. Bevers, R. P. Jones, W. Bar-

nett, J. O. Sweeney, T. M. Rucker, G. Tanquary, M. T. E. Potter, Henry Kay, W. A. Youngman, W. J. Parvin, J. M. Sitton and L. B. Madison, the present incumbent. This is the seat of Park College, so named in honor of Mr. George Park, its founder; a prosperous institution under the patronage of the Presbyterian church. The faithful missionary worker, Sister Waldren, went not long ago from this charge to heaven.

EDGERTON CIRCUIT.

Recently Davis Chapel and Mount Moriah charge. Under its present name was organized in 1883. It includes Edgerton, Ridgley, Davis Chapel and Mount Moriah Churches. Its pastors have been M. R. Jones, G. Tanquary, J. T. Winstead and W. J. Parvin. The charge is composed of good *old* materials mainly, with some choice young blood added. Ridgley was among the first appointments of our church in that country, the home in the early days of the Ellingtons and later of the Hursts and others. It was in the former family that Rev. John A. Tutt found his good wife, Miss Virginia Ellington, while Rev. Thomas Hurst blest this region with the evening influence of his godly life and labors. Davis Chapel is the headquarters of the Boydston's "Methodists till they die," as well as of many other faithful ones. I associate the *memory of one* especially with the love feasts of this Church—Grandma Ray, a saintly

woman whom it was a means of grace to hear relate her Christian experience. Edgerton has a comparatively new Church and parsonage, the former built during the pastorate of M. R. Jones. We held a delightful District Conference at Davis Chapel several years ago. One would think Brother Parvin in "clover," but the world, the flesh, and the devil have still to be contended with down there, as elsewhere.

In the Edgerton Circuit is the old historic appointment of Mount Moriah, which has been an organized Church for more than forty years, when we first knew it in connection with the Plattsburg Circuit, with M. R. Jones pastor. The old Church served its day and was succeeded by a new and better one, which begins again to be old. The location of the town of Gower near by on the railroad has reduced the membership and attendance somewhat at Mount Moriah, while a number of the old members, faithful brethren and sisters, have gone to join the Church above. It was not far from here that several noted camp meetings were held a good many years ago, in which Rev. W. G. Caples as presiding elder was not only the "chief speaker" but manager generally, his ability to direct and control such occasions being equaled only by his skill in almost other every department. Some of these meetings were times of great *refreshing* from the presence of the Lord. With some that have passed away and others that remain we

have had much pleasant association in their homes and in the house of God. May we meet where congregations ne'er break up and Sabbaths have no end.

KINGSTON CIRCUIT.

Supplied by Rev. P. J. Penny, has not long been organized under its present name. It was formerly a part of the Polo Circuit. Methodism was established and prospered in this region in an early day. We had a good church in Kingston, the County seat of Caldwell county, which became involved in debt and was sold early in the times of the war troubles. The trustees were careful after paying the debt to make a well secured loan of the remainder of the money, and a few years later the amount had so increased that it aided materially in building several good churches in the county—a sort of Church Extension fund. The writer while presiding elder in the district, dedicated one of these churches—an excellent building in a good community. There was a debt of between two and three hundred dollars to raise. We had a substantial brother—Stone,—an official member, living at Hamilton whom I supposed was present. I had not met him, but called for brother Stone to come to the front to help with the collection. He was not present but his brother responded. He said he was sorry he was not a member of the *church*, but was interested in the neighborhood *enterprise*, gave \$25.00 and solicited others.

That night he was the first one to bow at the altar as a penitent. He is gone but I trust made the port securely.

LAWSON CIRCUIT

Has not long been organized under its present name; it was for some time called Lawson and Lathrop, and has been at different times connected with other charges. Here we have a substantial community and an excellent house of worship, which succeeds the former building owned and used in connection with the Presbyterian church. The district conference was held at this place in 1878, when J. A. Hyder was pastor; it also convened here recently. The charge now includes Excelsior Springs, and is faithfully and usefully served by R. W. Howerton, who still beleives in camp meetings and makes them generally a blessing to his church. Besides Brother Howerton the pastors have been W. A. Davis, D. C. O'Howell T. H. Swearengen, J. Y. Blakey, T. M. Rucker, A. V. Bayley, J. S. Smith, L. B. Madison.

COWGILL CIRCUIT,

A part of the recent Polo charge, is also a region where Methodism is influential. At Cowgill within the past few years a church has been built, the special pledge and means of success always and everywhere. H. L. Davis is the comparatively young pastor, who, by the *grace of God*, has large capabilities as well as

opportunities for usefulness, and who, I doubt not, is seeking to utilize them in this work. The writer regrets not having a more extended personal knowledge of this promising field.

GRAYSON CIRCUIT

Has not long been a separate charge; was recently a part of the Plattsburg work. While brother T. H. Swearngen was pastor an unusually good church was built at Grayson. This is the home of Bro. Culver, a liberal working layman, in his own charge and in connection with the district and annual conferences. Other appointments are included in this circuit but I am not informed what they are. Bro. W. R. Weakley is the present pastor.

LATHROP,

At the junction of the Santa Fe and Kansas City branch of the Hannibal & St. Joseph railroads, has for several years been served in connection with Lawson, but is at present connected with Cameron. Brother J. H. French is the pastor at this date (1894). This charge and especially the Church at Lathrop has been wonderfully blest with revival influences during the present Conference year. This locality will be renowned in history, not only as the home for at least two quadrenniums of the tall genius, the temperance John the Baptist—Rev. J. M. O'Bryen, presiding elder of the *St. Joseph District*—but still more as the little city *where the good women literally drove out and*

keep out the liquor dives from their midst. Where they do in the strongest sense abhor that which is evil and many cleave to that which is good. Who could blame the mothers, wives and sisters, when every other help failed, for seeking to purge their homes of this deadly evil. God bless the faithful women who are laboring to save the country from the curse of intemperance. If they will keep unitedly to the one great object for which they are banded together, the liquor traffic, we believe, could not long stand in the current of such a mighty, because holy, influence.

PLATTSBURG DISTRICT.

Woman's Foreign Missionary Society, Miss Sallie Crowley, District Secretary, Lawson, Mo.

Auxiliaries Plattsburg, —; Richmond, 28 members; Moscow, 13 members; Edgerton, 14 members; Parkville, 14 members; Hardin, 15 members; Grayson, 7 members; Cowgill, —; Faubian, 15 members; Lexington Junction, 13 members; Lawson, 21 members; Missouri City, 11 members; Polo, 26 members; Cameron 15 members; Richmond, Young People, 16 members; Richmond, Juvenile, 30 members; Lawson, Juvenile, 12 members. Total membership 250. Money raised March 1, 1893, to March 1, 1894, \$311.61.

TYSON DINES was born in 1811 and died in 1881. He came from Maryland to Missouri in

1839, and was employed as junior preacher on the Shelbyville Circuit. The next year he was for a short time my pastor. He was long and usefully identified with the church in the Missouri Conference having once been stationed at Richmond, Ray County, where his memory is tenderly cherished by kindred and friends. Brother Dines was noted for his solid good sense and substantial elements of character generally; for the soundness of his faith and the richness of his christian experience as well as for independence of thought and a good supply of courage, both physical and moral. The Dines' were all good that I knew anything about. They had traits of character as wide apart as the poles, but as to family characteristics and the matter of being positively religious, there was no disagreement among them. He had one of the best helpers, too, that the Lord ever gave to a man, in the person of his saintly wife. Those who knew her know that I am not speaking extravagantly. They are both "over there."

ROBERT H. JORDAN came from the Baltimore Conference, tarrying a short time in Illinois, to the Missouri Conference in 1829. He was in charge of the Paris Circuit in 1839; preached regularly at our house, and held a camp meeting in the neighborhood where the writer was converted and gave his hand and name to him for membership in the church. *He preached well and exhorted better and his*

prayers were a marvel of fervor and power. He was neat in person and of social temperament, but in official relations as a minister timid and shrinking almost to a fault. He was twice happily married, but long and greatly troubled on account of the affliction of his first wife. Brother Jordan served the Church in Missouri for nearly a half century, his field of labor sometimes extending into the northwest. He has gone, we believe, to rejoin many of his co-laborers in the ministry and in the laity of the church, in the land where the wicked cease to trouble and the weary are at rest. May we meet him there.

DANIEL PENNY is a venerable superannuate, past his four score years, living near Millville, Ray Connty, within the bounds of one of his former charges. He commenced his ministry as a local preacher in England. Was admitted on trial in the Missouri Conference in 1843. He has done much hard labor in the Master's vineyard, going through summer's heat and winter's cold to preach the gospel. Since being superannuated he has had his home among old friends and relatives, in a pre-eminently Methodist region, a state of things brought about in no small degree by his Godly precepts and example. May his last days be his best.

WILLIAM WARREN was also a native of *England*, and was for some time a local preach-

er in that country. Converted when a boy, he came to America in 1848 and was admitted on trial in the Missouri Conference 1851. He served successively the following charges: Galatin, Athens, Maysville, Yellow Creek, Bloomington, Keytsville, Macon City, Paris, Florida, Pleasant Grove, Cedar City, Clarence, Sue City, Bucklin, Roanoke, Franklin, Bedford and Westville. He was a holy man, a good preacher and a faithful pastor, fervent in prayer, going about doing good. No one can estimate fully the influence of such a life for good upon the home, the church and the world. Death came to him like a thief in the night, but his work was done and his house in order.

JESSE BIRD was one of the strong preachers of his day. He began his ministry in Kentucky in the local ranks, afterwards entered the Conference. In his native state, but especially in connection with the Missouri Conference as pastor and presiding elder and principal of the Plattsburg High School, he did much valuable work. He was a theological warrior, brave as Cæsar, earnestly contending for the faith and seeking to banish false doctrines of every type. He had the logic of Paul without the eloquence of Apollos. He knew and preached the truth as taught in the Scriptures and embodied in the Methodist faith. *Some men are estimated at more than their value, and some at less.* Brother Bird, greatly

esteemed by those who knew him best, I believe, belonged to the latter class. Before growing old he was a "sweet singer" after the method of his day. Two things unnerved him—the presence of dogs about the Church or irreverent behavior of men or women in the house of God. After giving sixty years to the work of the ministry, as local and itinerant preacher, and receiving hundreds, perhaps thousands, into the Church, he died in the faith and his sons buried him at Plattsburg, their old home, near the dust of his wife, who had preceded him several years to the better land.

MARTIN L. EADS was born in Virginia, where he served the church several years as a local preacher, when he moved to Kentucky and was received into the Kentucky Annual Conference, in which he continued several years, serving different charges. In 1839 he removed to Missouri and united with the Missouri Annual Conference, traveling till 1843, when he located. He was re-admitted in 1849 and remained upon the effective list until 1857, when the Conference granted him a superannuated relation. He died in peace and triumph in 1870, aged about 77 years. In 1842 he was my pastor and gave me license to exhort, as the method then was for the preacher in charge to do upon the recommendation of the *leaders' meeting*. He also appointed me a

class leader. I believe I have both commissions yet. "Father" Eads, as he was generally called, had limited educational advantages in early life, but was a good useful preacher and pastor, sometimes preaching with great spiritual power. Our christian affection was mutual and we hope to meet him again. He traveled one year in northwest Missouri, in charge of the Platte City Circuit.

WILLIAM SHORES was an early laborer in Missouri, the boundaries of his work sometimes extending to the western territories. He has long since gone to his reward, but the honored father is represented in the person of his son, Rev. J. F. Shores, who has been many years a useful member of the Missouri Conference. He was connected with the northwest a few years ago as presiding elder of the Savannah district. There is a good deal of that kind of apostolic succession among us — may there be more and more.

THOMAS JOHNSON is also mentioned in the honorable roll of these early toilers in the Master's vineyard. In his later years he conducted the interests of our Kansas Indian mission at Shawnee, a work for which he was well suited, and which prospered under his wise management. He was a conspicuous citizen and a representative member of the Southern Methodist church, and was supposed to be *without* personal enemies. His end was as

unexpected as it was sad ; during the late war he was instantly killed at night by a deadly shot through his own door. The great day will reveal, if not discovered before, many of the hidden crimes of darkness.

GEORGE W. BEWLEY is mentioned in connection with the Richmond district, including the northwestern part of Missouri. He is said to have been of slender and delicate physical constitution, but above the average as a preacher; was subject to occasional hemorrhages from the lungs, and was at times overtaken by these dangerous attacks while preaching, but he continued his message of warning and invitation to dying sinners. After years of toil and suffering he received a superannuated relation and settled in Hannibal, Mo., where, in 1846 he finished his earthly course. During the conference that convened there a short time before his death many of his older brethren visited him who realized that the "Chamber where the good man meets his fate is privileged beyond the common walks of virtuous life quite in the verge of heaven."

ABRAHAM MILLICE was a German, a bachelor, eccentric and humorous, a good man and a good preacher. Went to California, fell from grace, arose again, returned to Missouri, re-entered the ministry and died in the faith. How good the Lord is! but how necessary *that we* "watch and pray always."

THOMAS W. CHANDLER commenced his ministry in Kentucky, went to Illinois, from there came to the Missouri conference. Was presiding elder of the Weston district in 1844-5. In the division of the church he adhered to the north and went to the Ohio conference. He was a bachelor of forty-eight summers when married to a sister of the Rev. P. M. Prickard yet in her "teens." He was a man of prepossessing appearance and manners, a good preacher who was kind and considerate in his relations to the young preachers. So much in memory of my first presiding elder. Have not kept posted with his after history, but hope to meet him on the other side of the river.

WILLIAM KETRON, I think, came from the Holston conference. He did a great deal of hard work as pastor and presiding elder in the northwest, especially in the Grand River country. He did his work well and his praise is in all the churches where he served. He was a holy man, a gospel preacher and a wise administrator as presiding elder. He belonged to a generation that has nearly passed away, but he did not live in vain.

JOSEPH DEVLIN was born in Delaware in 1811; came to Missouri in 1841 and settled in Chariton County, and served the church there for some time as a local preacher. He entered *the Missouri Conference* as a probationer in 1843, and from that day to the day of his

death was abundant in labors. He died October 11, 1878. Most of the years of his ministerial life were spent in Northwest Missouri, where he has left a record of personal consecration to God and for faithfulness and zeal in the service of his Master that an angel might covet. He was one that did not wear out with his charge. They wanted him returned, and some would have willingly had him as pastor for a lifetime. The odor of his merited good name perfumes the moral atmosphere of all this upper country where he lived and labored so long. His ministry was abundantly fruitful. Many were converted and reclaimed and helped on the way to heaven. May his children and grand children with all to whom he ministered the word of life follow him as he followed the Savior.

JOHN W. ELLIS entered the Missouri Conference on trial in 1844; was one of the class with the writer. He traveled for a good many years—though first and last located several times; was in this relation at the time of his death which suddenly occurred a few years ago at his home near Stewartsville, in DeKalb county. A trained blacksmith, he was strong and muscular, could manage a wild horse, or a wild man if one should make his appearance at a camp meeting. Brother Ellis was an old-school Methodist, sound in faith and experience and in a great many instances showed his faith

by his good works. The matter of his sermons, when I have heard him, was always specially good, and while positive in manner, almost to abruptness sometimes, I believe he had a tender, good heart that beat with love to God and man. He will be long and kindly remembered in the Platte Purchase.

MIDDLETON R. JONES was an early settler in the Platte Purchase, and was ardently fond of Northwest Missouri as long as he lived. He was a licensed exhortor, living in the bounds of the writer's first circuit; was admitted into the Annual Conference in 1849, where he continued to labor until his death in 1891, except a few years spent in Illinois in connection with the organization of the M. E. Church, South. In his early ministry in Platte and Clinton counties he was specially useful, many through his labors being turned to the Lord and the various interests of the Kingdom of God advanced. He was for several years, at different times, presiding elder of the Plattsburg and St. Joseph Districts, as well as in other parts of the Conference. Of generous disposition, warmly attached to his friends, zealous in his Master's cause, he gave about forty years to the service of the church. Brother Jones was twice happily married and was tenderly devoted to his wife and children and grand children. His last appointment was to the *Roan Oak circuit* in Howard county. He came

home Sunday evening in usual good health and the next forenoon the weary wheels of life stood still, ceasing at once to work and live. He was at one time my presiding elder and I was his at another, and it pleased the Head of the church to grant us some seasons of refreshing from his holy presence.

WILLIAM M. NEWLAND was born in Tennessee, but came with his parents when a small boy, to Missouri and settled in Pike county. He was converted under the ministry of Rev. Daniel Penny and united with the Methodist church in 1851. He was admitted on trial into the Conference held at Palmyra in 1853, and died at Glasgow, Mo., October 31st, 1876, aged 48 years, having been a traveling preacher about twenty-three years. His last charge was Glasgow station. Brother Newland was above the average in ability as a preacher. He served with profit and acceptability on circuits, in stations and as presiding elder. He was at one time stationed at Richmond, where some of his loved ones still have their home. He and his cousin,

R. N. T. HOLLIDAY, who was also once pastor at Richmond, as well as in charge at other points in the northwest, were in the line of itinerant Methodist succession, being grand sons of Rev. Chas. Holliday, a leading Western pioneer preacher. But they are both gone, *called while yet comparatively young in years*

and in the ministry, from the walls of Zion. "The tall, the wise, the reverend head," must be pillowed at last in death. May we each be ready for our change when it shall come.

1861-62-63-64.

The years of the civil war were years of disaster to our church generally and especially on the "border." We would gladly pass over this dark and sad era in the history of our country and of our church, and do not now refer to the subject to revive its memories or to open afresh its wounds. But we are confronted at this date of our "sketches" with some unpleasant facts of history. The innocent but misunderstood geographical word "south" attached to our church name twenty years before, and the fact that of course the larger proportion of our members resided within the "Southern" States, rendered our people specially objectionable to the authorities both military and civil. And some were annoyed and persecuted only on account of being "Southern" Methodists. But as a church we had no politics of any kind then and have none now, while we heartily welcome all to our communion, east, west, north and south, who desire to "flee the wrath to come and be saved from their sins." Thank God the M. E. Church, South, with much cause for humiliation on account of many imperfections, has yet "kept the faith" and preserved her honor

through all her tribulations. And though when the dark clouds were gone, it was like beginning the world anew in things both temporal and spiritual, yet with God's blessing we have prospered in Northwest Missouri as in the earlier years.

EDWIN ROBINSON was received into the Annual Conference on trial in 1837, continuing faithfully in the work of the ministry until the day of his death. His name is prominent in the annals of Methodism in the northwest, being the preacher in charge when the first class was organized in the "town of St. Joseph" in 1843-4. He was my presiding elder one year on the Hannibal District. A plain, earnest christian ambassador, his labors were not in vain in the Lord. On the 26th of November, 1864, while quietly riding along the highway in pursuit of his own and his Master's business, he was shot and instantly killed because he was a "Southern" Methodist preacher. The voice of his innocent blood still cries to God from the ground.

METHODISM.

We have been speaking of Methodism in northwest Missouri, its origin and progress and of some ministers and laymen and godly women who have been its communicants and patrons in the past and present. It would be well, somewhere in our "sketches," to be reminded of *what Methodism specially means.*

You know how we came by the name, as a matter of derision when "late in the year 1739 eight or ten persons came to Mr. Wesley in London, who appeared to be deeply convinced of sin and earnestly groaning for redemption," and who thenceforward met on that memorable Thursday evening to receive instruction and to pray for one another. These were reproachfully called Methodists, as the disciples were first called Christians at Antioch. This was the rise of the United Society (afterward organized into a church) first in Europe and then in America.

Dr. Chalmers, the eminent and eloquent Scotch preacher, is credited with saying that "Methodism is Christianity in earnest." It is at its best, christianity alive and working out the problem of personal salvation while seeking to be instrumental in the salvation of others even to the ends of the world.

Methodism is conspicuous as an embodiment of sound doctrine generally, and especially that which relates essentially to the great question of our salvation.

It emphasizes our sinful and lost condition by nature as well as on account of our personal transgressions of the divine law. They that are whole need not the physician, but they that are sick; and Jesus came into the world to seek and to save the lost. It teaches that it *pertains to the office* and work of the holy spirit *so to apply the truth to the understandings and*

consciences of men, that we may be convinced of sin and come to the painful knowledge that we are fallen, guilty and ruined sinners, without ability to redeem and save ourselves.

Methodism teaches that all men are redeemed sinners, that Jesus Christ by the grace of God, has tasted death for every man. So that as in the first Adam "all died," so in Christ the second Adam, "all are made alive." Through him and his atoning sacrifice, of infinite merit, it is possible for all to be saved from sin here, and to be saved in heaven forever. This, from the beginning and throughout the world has been taught by the Methodists, from pulpit and press, with only one notable exception—Mr. Whitefield entertained Calvinistic views, which culminated finally in a small following, but that "Salvation is free for all, without money and without price," is what Methodists believe, and believing preach, always and everywhere. This glorious truth, so in harmony with the divine attributes, so plainly revealed in the holy scriptures, so fully commended by right reason, and so replete with hope and comfort to the wretched sons and daughters of our race, has always shone as a star of the first magnitude in the theological system of the people called Methodists.

Methodism teaches not only that salvation has been provided for all, that that which was lost in *Paradise* in Christ is and may be regained. It proclaims a present full salvation

—pardon to the guilty, purity to the fallen, life to the dead, all we can ask to make us blessed now and in the end, if faithful, everlasting life, and all received on account of the merit of our Lord Jesus Christ by faith.

It teaches that our salvation is not only free and full, but is also an experienced reality. Jesus said, "if any man will do my will he shall know of the doctrine." Why should the children of a king go mourning all their days, on account of doubt as to whether we are the Lord's or not? Nothing but the best evidence will or ought to satisfy us on this subject. And it is a part of the economy of grace to "assure our consciences of a part in the Redeemer's blood." "We know that we have passed from death unto life because we love the brethren," is the testimony of one's own spirit to his discipleship, and the Spirit bearing testimony to and with our spirit that we are the children of God, completes the experimental proof. We prove to others that we are christians by a life of obedience to Christ.

Read your baptismal vows, which were taken for you in your childhood, and which you have assumed and recognize in adult years, or which you took in person when you became a member of the church of God, and which you have renewed many times around the table of the Lord, and which, alas, some have so often neglected and broken. Think of these *things*. Study the general rules of the church,

a wonderful chapter in the discipline, one almost as incapable of amendment or improvement as the Ten Commandments or the sermon on the Mount. Look well to your spiritual whereabouts and seek not to be content with a name to live, a mere place in the church, however great the privilege, but to be an "Israelite indeed in whom there is no guile." We do not underrate the forms of religion, the rites and ceremonies of the church. Methodism, we think, occupies as nearly the right attitude to these things as any other religious denomination. But these are the "mint annis and cummin." It is the weightier matters of the law about which we are so much concerned, the great spiritual endowments without which our religion is as "sounding brass or tinkling cymbal." Methodism therefore means a good bible creed, a scriptural precious experience and a life in accord with the one and the other. What would the armies of our Israel be able to accomplish all measuring up to this very reasonable and practicable standard?

LIBERTY CIRCUIT

Was organized in 1843, with E. M. Marvin pastor. Those who have sustained this relation since are Geo. W. Love, preacher in charge; C. I. Van Deventer, junior preacher; J. Wilson, S. M. Ayres, J. H. Jordan, W. T. Ellington, Z. N. Roberts, B. H. Spencer, J.

P. Keene, M. R. Jones, J. C. C. Davis, Geo. W. Rich, W. A. Mayhew, L. Rush, D. C. Blackwell, W. A. Tarwater, H. G. McEwen, J. W. Adkisson, J. P. Nolan, D. M. Proctor, J. Bird, G. H. Newton (sup.), W. P. Wilson, D. F. Bone, J. Devlin, W. C. Campbell, J. A. Beagle, J. W. Ellis, G. Tanquary, L. F. Linn, W. B. Johnsey, C. E. Hedgpeth, J. W. Jordan, W. P. Godbey, L. B. Madison and J. S. Smith, the present incumbent. An illustrious line, in length at least, as well as mostly in a more important sense. The circuit at that time included all of Clay county and all of Platte east of Platte River. I made a map of it and sent it to my mother; found it among her papers, and still have the document. The starting place of an itinerant preacher is always of special interest to him. Young Marvin, our predecessor, was a frequent theme of charitable conversation and of hopeful prophecy. But few of the old members remain; but the names of the Gills, the Baxters, the Paynes, the Blakeys, the Reynolds, the Huffakers, the Talbotts, the Fortunes, the Ruckles and Faubions and many others are kindly remembered, while the names of some others have for the time faded from memory, yet they are not forgotten.

Rev. Geo. Huffaker, a local preacher, residing in the bounds of the circuit was, I believe, one of the best men I ever knew, as well as one of the most useful preachers. This is the region, especially about Liberty, that

Brother Caples used to say he had to ditch, too "much water."

Brother J. S. Smith has been the pastor several years. The charge ought to be growing in grace and in the knowledge of the truth under his edifying and faithful ministrations. The Smiths are not only a numerous tribe, but many of them whom I have known, have been distinguished for their piety and good works. One of this class, who has long been connected with the Plattsburg District, and whose life is and has been a benediction to many, is prominently in mind while writing — Peyton Smith of the Richmond circuit.

NOTE.—Liberty circuit should have been mentioned in connection with other charges of the Plattsburg district, but by mistake, which could not be corrected, appears a little later.

GALLATIN DISTRICT.

Z. M. Williams, presiding elder. Gallatin station, J. W. Conry; Edinburg circuit, C. A. Shearman; Jameson circuit, H. T. Leeper; Maysville circuit, W. G. Shackelford; Union Star circuit, M. F. Brower; Pattonsburg circuit, S. A. Smart (supply); Breckenridge circuit, S. S. Hardin; Spring Hill circuit, D. R. Shackelford; Ravenwood circuit, W. C. Rice; Albany station, J. H. Ledbetter; Albany circuit, W. A. Chapman (supply); Lineville station, M. L. Gray; Lineville circuit, W. M.

Green (supply); Jamesport station, D. McAllen; Jamesport circuit, E. L. Rutledge; Bethany circuit, J. C. Kindred; Denver circuit, L. W. Jones; Eagleville circuit, J. O. Whitworth.

REV. Z. M. WILLIAMS is the youngest presiding elder in the Conference, having been admitted on trial in 1872. He has served in the Northwest as stationed preacher at Chilli-cothe, Gallatin and Tenth street, St. Joseph, is now in charge of the Gallatin District. Although young, he has had several years of valuable training at Central College, as well as considerable practical service in the ministry. He certainly has the inspiration of great wants and great possibilities in the wide field over which he presides. Brother Williams is zealous and active in his devotion to the interests of Sunday Schools, Missions, the Epworth League organizations, and the cause of education. If a man's heart is in it, there is about as much wear and tear on brain, muscle and sympathy in the presiding eldership as in any other relation. He has "the care of all the churches."

GALLATIN CHARGE

Was organized in 1841. So far as we have been able to ascertain the following brethren have served as pastors down to the present date. W. T. Ellington, A. Spencer, J. B. Calloway, J. Barker, R. C. Hatton, W. Warren, W. E. Dockery, T. D. Clanton, D. H. Root, M. R.

Jones, W. Ketron, Isaac Naylor, E. H. Hudson, S. J. Catlin, S. J. Huffaker, S. Alexander, J. F. Shores, J. Devlin, J. Y. Blakey, C. C. Cleveland, J. C. Carney, B. H. Tripp, P. P. Doak, S. W. Atteberry, B. F. Hill, J. Y. Blakey, C. Babcock, C. Doggett, J. B. Jewell, H. P. Bond, J. A. Mumpower, J. A. Beagle, W. T. Ellington, B. Keeton, A. V. Bayley, Z. M. Williams, W. A. Hanna, C. Grimes, C. N. Broadhurst, J. W. Conry. The charge became a station with the appointment of C. Babcock.

The region included in this district was in an earlier day served by the laborious and faithful pioneers heretofore mentioned in connection with the Richmond district, both by presiding elders and pastors, under the title of Grand River and North Grand River charges. The more recent presiding elders date with the appointment of A. E. Sears to the Gallatin District in 1859. Those succeeding him have been W. Ketron, J. A. Mumpower, S. W. Atteberry, W. M. Wood, H. D. Groves, S. W. Cope, R. H. Cooper, G. J. Warren, W. E. Dockery, W. A. Hanna and Z. M. Williams.

Perhaps Gallatin has been the leading charge in this district, at least until recently, other localities becoming conspicuous in the laudable race for progress and usefulness. The writer has but limited personal knowledge of this great country, so bountiful not only in material resources, but also in the achieve-

ments and possibilities of Methodism. His own appointments have but touched its borders now and then.

ALBANY STATION.

Is a leading charge in the Gallatin District, located at the county seat of Gentry county. For a number of years it was a circuit—the town and country—representing one of the early and prosperous settlements in Western Missouri. This territory was in still earlier times included in one or more of those large fields served by the pioneer fathers, some of whose illustrious names have been heretofore mentioned, while others have their record on high. Since 1858 the following brethren have been appointed to this charge as pastors: Lilburn Rush, G. H. Newton, W. H. Albright, J. F. Shores, J. A. Hyder, R. H. G. Keeran, H. A. Davis, A. M. Keargan, W. M. Wainright, W. T. Conwell, R. H. Cooper, S. W. Atteberry, D. R. Shackelford, D. J. Hunt, C. W. Hurley, J. W. Keithly, B. P. Searcy, W. A. Davis, G. M. Gibson, J. A. Wailes, J. M. Settle, J. H. Ledbetter, a good appointment.

The Albany Church has within the recent past few years entered upon a new era of enterprise and success. Among the first steps, no doubt, which inaugurated this state of things, was the building of a new, convenient *and attractive* house of worship, somewhat in *accord with the wants of the community and*

the ability of the Church. They also have a comfortable parsonage, something every church ought to have.

NORTHWEST MISSOURI COLLEGE.

Located at Albany, and under the presidency of Prof. W. H. Pritchett and his able assistants, is the important enterprise of the Gallatin District. The first building was destroyed by fire, but out of its ashes has arisen another, beautiful and commodious. And if the community, as they have done liberally in the past, shall continue to aid this laudable enterprise, seconded by the co-operation of the entire district, with the help they merit from outside contiguous regions, then this Institution will be a fountain of good to the large territory it represents.

EDINBURG CIRCUIT.

This charge under its present name appears on the minutes of the Conference of 1871, with E. Buck as preacher in charge. In 1885 it is again called by this name. Since then the following brethren have been pastors: J. W. Jordan, J. H. French, H. L. Leeper, David McAllen and C. A. Sherman, in charge at this date (1894).

We know nothing personally of this charge. I suppose that I will always feel the incompleteness of Methodist preacher experience on account of not having been appointed some time to labor in this rich and promising region.

We do know a little of the present pastor—never got him into any trouble, but have been inclined to help him out. He is almost a confirmed bachelor, but I think has not lost all good desires to “do well.” He lives near the Master and is a useful preacher and pastor, which ought to be, if when much is given much is required. He had a godly father and mother, who led him in childhood by precept and example in the good and right way.

MAYSVILLE CIRCUIT

Was organized in 1849, with the following pastors: Isaac Naylor, J. P. Keene, J. B. Potter, W. Warren, W. Shaw, J. Tillery, R. N. T. Holliday, A. Spencer, R. A. Claughton, J. A. Mumpower, J. McEwen, T. Hurst, G. N. Newton, J. Metcalf, W. L. Blackwell (for a time served in connection with other charges). Re-organized in 1886-7, with J. T. McDonald pastor. During his pastorate a parsonage was built. Later, J. L. Gilbert, Samuel Smart (supply), J. C. Kindred and W. G. Shackelford, in charge at present (1894).

By some means the church which was owned and used by the congregation in the earlier years, was lost, and for some time we had only a few members and no organization. A few years ago an unsuccessful effort was made to build a church, but more recently *under the pastorate of Brother Smart the enterprise was renewed*, and now we have a good

house of worship, which both of our Church Extension boards aided, with gratifying prospects of usefulness in the community.

JAMESON CIRCUIT

Organized in 1876, has been served by the following pastors: A. L. Grible, A. J. Worley, S. W. Atteberry, S. S. Hardin, S. W. Cope, J. D. Hunt, S. B. Tabor, W. A. Davis and H. T. Leeper, who is in charge at this date (1894). It is said to be a growing and prosperous charge, and in their short history they have certainly been well provided for in the way of pastors. The present incumbent we know has been a faithful, hard working "field hand" in other parts of the vineyard. His name is honorably connected in Methodist circles, both lay and ministerial.

UNION STAR

Is a new organization under its present name. It was formerly connected with the Savannah circuit, contiguous to the Platte Chapel. At this time Brother W. T. Conwell was in charge, and I think was the first one of our preachers to visit the town. Our first society there was composed chiefly of a few good members who went from the Platte Chapel class. A union church was built there, our denomination having a fourth interest in the same. It was one of the union churches that I believe ought to have been built.

SPRING HILL CIRCUIT

Is an old Methodist headquarters; was organized in 1852. The following have been pastors: D. H. Root, R. H. Minchell, W. Ketron, L. Rush, J. D. Vincil, S. W. Cope, J. Y. Blakey, D. Penny, W. Sarter, W. E. Dockery, R. M. Dameron, H. W. Graham, W. G. Fowler, Jacob McEwen, L. T. Fawks, W. C. Rice and D. R. Shackelford, now in charge (1894). Certainly Grand River has done well in growing big preachers—big, tried by any standard, physical, intellectual or moral. The Methodist itinerancy, without necessary reference to present parties, beats the world in the production of great and good preachers. What the new and improved methods may turn out is not yet fully revealed. The old system, as much as there was to commend it, labored under many disadvantages. Both are possible failures. The power from below, in enlarged literary and theological training, cannot be too highly estimated; but the power from above is indispensable to success. We ought as fully as possible be endowed with both.

PATTONSBURG CIRCUIT.

Organized in 1859. Among the earlier pastors were William Ketron, J. W. Jordan, J. W. Huffaker, R. H. Jordan, A. M. Kiernan, S. A. Smart (supply), J. W. Perry, S. S. Hardin, John A. Sublett, assistant. Later, Daniel

H. Root, R. H. Cooper, S. W. Cope, S. S. Hardin, J. E. Squires, H. T. Leeper, J. T. McDonald, L. T. Fawks, G. Tanquary, S. A. Smart (supply), and L. E. Rutledge, now in charge (1894). This is a notable roll of pastors, if we have made no mistake in enumerating them. Sometimes the name of a charge seems to have been changed for awhile and again resumed, and we are not sure that the statement is accurate, but it will represent the facts generally at least.

BRECKENRIDGE CIRCUIT

Was organized with its present name in 1868. The pastors have been R. H. Jordan, W. L. Blackwell, J. S. Rooker, H. W. Curren, R. H. Keeran, L. Baldwin, F. H. Sumpter, C. W. Hurley, W. C. Maggart, J. W. Keithley, W. B. Johnsey, W. H. Brooks, J. T. McDonald, J. T. Leeper, J. M. Settle, W. E. Dockery and S. S. Hardin. A new church was built during the pastorate of J. M. Settle. It is a good appointment. The agent of the Trust fund hoped to get some aid for that important interest here but did not. May be it will be forthcoming yet.

RAVENWOOD CIRCUIT

Has been recently organized. Its territory is mostly in the northeastern part of Nodaway county. W. C. Rice is the present faithful pastor. The writer visited the Gallatin District Conference a few years ago held at

Ravenwood, and was impressed much with the possibilities for good as well as the wants of the great country represented.

ALBANY CIRCUIT,

Which is the former circuit, we suppose, without Albany, since the latter has been made a station. It ought to be and we doubt not is a good work. At present it is supplied by W. A. Chapman.

LINEVILLE STATION

In Iowa. We visited this charge while Brother J. T. McDonald was preacher in charge and found it in a flame of revival—a good place where I should think the preacher would like to stay. They are being served by Pastor W. L. Gray, one of the Adisons of the Missouri Conference. May he be the minister as well as the recipient of much good.

LINEVILLE CIRCUIT

Is the former circuit, I suppose, without Lineville, this being the first year of the station. It is supplied by W. H. Green. Surely an inviting and fruitful field in which to sow the seeds of gospel truth.

JAMESPORT STATION

Made a station at the last Annual Conference. J. D. McAllen is the promising young preacher in charge. We met him soon after he came to Missouri, and just after his

conversion. He had come west in pursuit of health and better moral influences, attended a Methodist meeting, gave his heart to God and followed the Savior out into the great harvest field. God bless him and make him a great blessing to others.

JAMESPORT CIRCUIT

Is in charge of Brother E. L. Rutledge, who has done much good work elsewhere, and we are persuaded will do much good here also. We look with gratitude and religious "pride"—a word Bishop Wightman would not tolerate—upon many of the young men of our Conference.

BETHANY CIRCUIT

In charge of J. C. Kindred; organized in 1856. The pastors have been R. A. Austin, J. D. Vincil, W. Ketron, S. J. Catlin, W. C. Martin, G. C. Brown, D. R. Smith, W. F. Thrasher, Q. W. Moore, J. C. Carney, S. S. Hardin, John W. Duskey, J. W. Perry, R. H. G. Keeran, H. W. Berry, and others of a more recent date. We do not know the condition of this work. We do know, unless he has changed, that it is being served by a hard-working, self-denying servant of the Master.

DENVER CIRCUIT.

L. W. Jones is in charge, but we have no knowledge of the state of his work, which has been organized comparatively of late. If we

are not mistaken in the territory of this charge it is a needy and hopeful field.

EAGLEVILLE CIRCUIT.

J. O. Whitworth is preacher in charge. Nor have we any particulars concerning this charge. The short conference record of the pastor suggests success.

WOMEN'S FOREIGN MISSIONARY SOCIETY.

Secretary of Gallatin District, Mrs. Z. M. Williams, Gallatin, Mo.

Auxiliaries — Gallatin, adults, 28 members; Albany, adults, 17 members; Lineville, adults, 15 members; Pattonsburg, adults, 15 members; Gallatin, young people, 59 members; Albany, young people, 14 members; Maysville, juveniles, 29 members; Jamesport, adults, 9 members; Pattonsburg, juveniles, 15 members; total membership, 201. Amount of money raised during the year March 1, 1893, to March 1, 1894, \$128.58.

W. E. DOCKERY and S. W. COPE have so long had their headquarters in this upper country and have been so prominent in the work of the church in northwest Missouri, we cannot properly get through these "Sketches" without special mention of their names. They are both on the roll of the Conference Superannuates. One looks like superannuation, the *other like it was a mistake* (but it is not). We *have known* them all the way through their

conference history, having been a little in advance of them; known them to love and esteem them for their works' sake. We know too that they have done much hard work but have not labored in vain. A few days ago I met a brother whom I had known in the eastern part of the conference when we were young men. He said when we met, "We have both very much changed since we saw each other last." I answered, "Yes we are getting down the hill of life," but immediately corrected the statement and said "No, we are getting *up* the hill of life," onward, upward, homeward, heavenward! and we are nearer the end than when we first believed." "But what will it be to be there."

G. TANQUARY closed his ministerial labors in the bounds of the Gallatin District to which he had been but recently transferred. He commenced preaching in Clark county, Missouri, and the signature of the writer as presiding elder, is attached to his first license. As soon as it was practicable he entered the Conference—in 1865, at Hannibal. He traveled the following charges: Colony, New Ark, Florida, Liberty, Osborn, Linneus, Platte City, Edgerton, Kingston and Pattonsburg. He was a good preacher, who did not labor in vain. His family, to whom he was greatly devoted, were heartily identified with him in his work, and a help to him as well. He was genial,

kind and true, and has left his impress for good in all of the fields where he toiled. While his was a household of faith, one of his sons succeeds him in the work of the ministry and as a member of the Conference, whom God is already honoring as an instrument in "winning souls."

REV. WILLIAM KETRON, with whom we enjoyed only a Conference acquaintance, and Rev. J. T. Peery and his godly wife, were long, faithful, useful laborers in the Grand River country. The grave, solid, earnest Benj. S. Ashbey was also a successful sower of the word in this fruitful soil. And also at a later date, D. H. Root and W. A. Tarwater and others entered this field. These, with many more unnamed, "unhonored and unsung," godly men and women whose record is on High, who went forth weeping, bearing precious seed, will doubtless come again rejoicing, bringing their sheaves with them.

WILLIAM M. WOOD was one of the early presiding elders of the Gallatin District, who died during the first year he was in charge of the same. He was very promising in the early part of his ministry, and grew to be an unusually good preacher. For a good many years he had been disabled by rheumatism, but he continued to labor. He was a beloved brother, and a true friend. Timid and shrinking almost to a fault, but faithful to the end, we

believe he has entered into rest. His itinerant life, as in the case of many others, by labors abundant and especially by exposures in winter, was cut short. We hope to meet him again.

1844.

From about this time the stream of Episcopal Methodism flows in two channels. The General Conference of 1844 provided for the division of the M. E. Church. It was divided. The M. E. Church, South, was organized in 1845. The writer was a young preacher just entering upon his itinerant ministry, and with many of his brethren sorrowed greatly because of the necessity for separation. So did many in the north. But it was, and is, an accomplished fact. Alas, for the long, dark days of alienation that followed the rejection of Dr. Lovic Pearce, sent by the General Conference of the M. E. Church, South, (of 1846) to the General Conference of the M. E. Church (of 1848), proposing fraternal relations between the two churches. But after nearly thirty years, Drs. Hunt and Fowler, (now bishop), and General Clinton B. Fisk representatives from the General Conference of the M. E. Church, came as fraternal delegates to the Southern General Conference in session at Louisville, Ky., in May, 1874. The bar so long up was taken down. The venerable Dr. Pearce was on the platform the "observed of all observers," the Nestor of American Methodism.

now in his ninetieth year, with undimmed intellect, a warm heart and an eloquent tongue, to witness and participate in the initial measures of fraternity. This successful beginning (in the right way) led to the appointment of the "Cape May" meeting, which accomplished much, all that could be reasonably hoped for in the removal of causes of irritation and strife between the two chief branches of the original M. E. Church. The late General Conference of the M. E. Church, South, has gone a step farther in the right direction by the appointment of a committee to confer with a like committee, if appointed, of the M. E. Church in the interest of Federation between the churches, which ought to result in much good to both, and to the cause of pure religion generally. Our brethren of the M. E. Church in North-west Missouri are doing a good work which we, perhaps, could not do, and we are certainly succeeding where they could not. Let us not hinder but help one another, and see that we fall not out by the way. The harvest is great, the laborers are few, and we all are hastening to the judgment of the great day.

ST. JOSEPH DISTRICT.

J. M. O'Bryen, presiding elder. St. Joseph, —Francis Street, J. A. Beagle; Hundley Church, W. A. Hanna; Centenary, H. C. Garrett, Tenth Street, C. N. Broadhurst; Spruce

Street and Gooding, S. P. Cresap. Maryville station, Frank Siler; Maryville circuit, C. B. Campbell; St. Joseph circuit, T. H. Swearengen; Savannah station, J. A. Wailes; Rea circuit, F. M. Cooper (supply); Barnard circuit, J. S. Bowles; Dearborn circuit, D. F. Bone; Mound City circuit, J. D. Shook; Fairfax circuit, J. T. Moreman; Skidmore circuit, M. Moore; Elmo circuit, F. A. Grimes; Hamburg circuit, J. T. Loyal; Rushville circuit, T. G. Petree.

REV. J. M. O'BRYEN, presiding elder of the St. Joseph District, is a native of North Carolina. He came to Missouri after the war and entered the ministry in the Missouri Annual Conference in 1872. He has labored successfully and with great acceptability in the several pastoral charges to which he has been appointed, including some of the best in the Conference. Nearly six years ago he was appointed presiding elder of the Richmond District, which he served four years, and two years ago was placed in charge of the St. Joseph District. In both of these fields his ministry has been fruitful. It was stated at the last district conference for the St. Joseph District, that up to that date, April, 1894, during the present conference year, 1,300 had been added to the church, and probably 2,000 had been converted. He pleads eloquently the cause of temperance, and labors by precept

and example to win souls to Christ and to increase the purity and usefulness of the church he loves so dearly.

SAVANNAH CIRCUIT, FIRST CALLED NODAWAY.

[Quarterly Conference Journal, from 1840-1 to 1898-94:]

For the Conference year 1840-41, W. W. Redman was the presiding elder, and J. T. Peery, preacher in charge. Since then to the present (1894), the following brethren have served as pastors—mostly on a circuit, for many years of large dimensions—two years as a station :

PASTORS—John T. Peery, Thos. B. Ruble, Samuel S. Coleman, Edwin Robinson, Ruben Aldridge, Geo. W. Love, B. R. Baxter, William Ketron, T. A. Green, James B. Calloway, D. T. Sherman, Joseph Devlin, Henry Craig, W. F. Beall, W. G. Miller, R. R. Baldwin, S. W. Cope, Thomas Hurst, Jesse Bird, Thos. R. Hedgpeth, John W. Ellis, J. A. Mumpower, S. W. Atteberry, H. A. Davis, M. M. Hawkins, (Sta.), J. A. Poage, C. A. Shearman, L. F. Linn, L. R. Parker, (Supply), D. R. Shackelford, D. K. Tindall, W. T. Conwell, J. Bird, S. H. Milam, W. B. Johnsey, D. F. Bone, E. C. McClintock, (Supply), R. P. Jones, J. D. Shook, Marion Moore, J. A. Wailes, (Sta.)

PRESIDING ELDERS—W. W. Redman, J. W. Chandler, William Ketron, William Patton, W. G. Caples, B. S. Ashbey, B. R. Baxter, E. K. Miller, N. G. Berryman, Horace Brown, H. H. Hedgpeth, William M.

Rush, Jesse Bird, M. R. Jones, J. F. Shores, W. E. Dockery, W. A. Mayhew, O. I. Van Deventer, W. M. Prottzman, W. W. Jones, J. P. Nolan, M. R. Jones, R. H. Cooper and J. M. O'Bryen. Brother Wailes is now in charge of the station, and his people do not lack strong meat. We hope they are also well supplied with the "milk of the Word."

The names of the following local preachers are mentioned in this long record. Some of more recent years may possibly not be among the number: Ruben Claypool, Samuel Kenyon, John W. Tailor, John Coleman, Leonard Huston, Leander Ballew, Isaac Martin, Jacob Bird, Amos Collins, John Hall, Joseph Cameron, Wm. Bradford, Davis Kennison, Joab Spencer, Daniel Toole, Benj. Carter, L. R. Parker and A. M. Bedford.

This was, in the beginning, an immensely large circuit, including—until the Maryville and Oregon Circuits were organized—all of Missouri north and northwest of Savannah, and south to the lower line of Buchanan county at least, with perhaps some territory in DeKalb County. Of the earlier history of this charge, personally, we know but little; but, within the period of our connection with it as presiding elder, many changes have come to pass. How many who once lived and labored in this part of the Lord's vineyard, and with whom we have taken sweet counsel, are gone. Among

that number for whom we cherish pleasant memories are Brothers Nat. Simpson, J. B. Beattie, Dr. F. M. Wakefield, James Shoemaker and the Brothers McDaniel, with many others, brethren and sisters, living and dead, whose names we trust, are in the book of life. It was in this charge the consecrated W. T. Conwell closed his faithful, useful labors.

ANCIENT HISTORY.

From the Savannah Quarterly Conference Journal of early date, we give the following interesting items, verbatim :

The Second Quarterly Conference for the Savannah Circuit—Weston District—was held at St. Joseph on the 11th of April, 1846.

Members Present—William Ketron, P. E., George W. Love, P. C., R. Aldridge, D. R. Harding, C. L., Israel Landis, C. S., Karnes Laughlin, C. S., William Bradford, C. L. Karnes Laughlin, by request of the president, acted as secretary.

The Quarterly Conference order that the following persons' names be recorded as a board of trustees to superintend the erection of a house of worship in the town of St. Joseph, Mo.: John F. Carter, D. R. Harding, Israel Landis, W. P. Flint, H. S. Creal, Rufus Patching, L. D. Cundiff, L. Stigers.

SETTLEMENT OF STEWARDS—RECEIPTS.

Savannah class.....	\$ 6 32
Nodaway City class.....	85
Greenwick class.....	4 37
Runnells class.....	50
Sister Ewing class.....	1 00
Kenions class.....	15 83
Round Prairie class.....	11 35
Davis class.....	1 35
Terhouns class.....	6 45
Claypool's class.....	1 00
St. Joseph class and public collection.....	25 02
Fallis class.....	1 50
Total amount.....	<hr/> \$74 54

The above money was disposed of as follows:

Paid to W. Ketron, P. E.....	\$13 68
Paid to Geo. W. Love, P. C.....	60 86
	<hr/> \$74 54

GOOD MORALS.

In an old quarterly conference journal there is a record stating that a certain brother had been tried and convicted on a charge of immorality, in that he had engaged to sell his crop of hemp at a stipulated price and afterwards sold to another purchaser at an advanced offer. The committee found him guilty and he appealed to the quarterly conference, the conference confirming the judgment of the lower court. Of course he was treated right. If a man will not keep his business promise in such a case, or in any case, if he *can*, he is not honest, and ought to be disciplined. But are not

such transactions or something involving the same sacred principle occurring in these later times, and do they shock our moral sense as similar conduct did that of our fathers? What is wrong at one time or place is wrong always, and everywhere, though the circumstances may mitigate or aggravate the act. We cannot put too much emphasis on *doing right* and in our places insisting that others do right. It is well to have a sound Christian creed and a rich Christian experience, but nothing can substitute the obligation to *do right*. It is pure religion incarnated in the life of the man, woman or child that convinces the judgment and turns the heart of others toward God. We need more and better Sunday religion, but, oh for a revival of every-day godliness that will be manifest in all of the walks of business life.

REA CIRCUIT

Is a new organization mostly out of old, good material, being a part of the recent Savannah circuit. It includes Bedford and Platte chapels and I suppose Fillmore and other appointments. The pastor is nominally a local preacher, but practically an itinerant, having been for several years engaged as a supply. If a workman is "known by his chips," Brother F. M. Cooper will pass as he has been specially useful in the charges he has served. And he is now laboring in communities where there is something already accomplished, and

where, if the times have not greatly changed within the past few years, he will find faithful co-laborers, prominent among whom is Rev. A. M. Bedford, a useful local preacher.

Fillmore was once prominent as largely a Methodist community, where we had a high school building, prosperous, it is said, for the time being, but afterwards failed on account of financial embarrassment. There, also, later, we succeeded in building an excellent church. But our people are mostly gone, have died or removed to other localities, so that of late years it has been difficult to maintain an organization there. The writer, in connection with Brother John Anderson, pastor, held a delightful quarterly meeting there a few years ago, when several were happily converted.

HAMBURG CIRCUIT

Was organized in 1872. The following brethren have been pastors: J. F. Munroe, J. W. Huffaker, J. W. Ellis, C. W. Hurley, S. H. Milam, H. A. Davis, A. Falconer, A. S. Doak, T. R. Hedgpeth, J. H. Hubbard, J. T. Moreman, J. O. Medley, B. P. Searcy, W. Wingate (supply), T. G. Petree and J. T. Loyal. The charge is mostly in Iowa, the Cox chapel is in Missouri. The writer has pleasant recollections of this charge in his numerous visits as presiding elder. It was at one time unusually well supplied with local preachers—M. U. Payne, whose official con-

nection remained with his other home in Boone County, Missouri, but whose chief working relation was and is with this charge; Dr. A. B. Cox, an ordained elder, Brother William Wingate, A. P. Doak, at one time the pastor; Brother St. Clair and Brother John Chapman. The first church built in Hamburg was badly located, mainly because the lots were a donation. After being used for several years it was blown down by a cyclone; and later, during the pastorate of Brother Medley, a small church was built in a much more suitable part of the town, to which has been added in connection with Brother Loyal's pastorate, a neat and comfortable parsonage. Brothers Medley and Loyal labored, not only to obtain subscriptions, but with their own hands to secure the one and the other needed buildings.

MOSES U. PAYNE, so well and favorably known not only to our church in Missouri, but throughout the entire connection, has his "Valley Farm" home within the bounds of the Hamburg circuit, which charge probably would not have been, for some time at least, but for his help, moral and financial. Brother Payne for more than fifty years has been a working local preacher in the Methodist Church. He comprehends and receives and "contends" for the faith once delivered to the saints. He has large landed interests in the rich bottoms of Southwestern Iowa, where he has been en-

gaged for years in raising and in buying and selling grain and stock, making money to do good with it. In his liberal aid in support of the itinerant ministry, in providing for the comfort of their widows and orphans and for the superannuated, in his contributions to education, missions, church extension and personal help in building hundreds of churches, in his support of the cause of temperance, and in ways many—unknown to us—he has been, while living, a fountain of blessing to multitudes, and has created and utilized agencies that will continue to bless many that shall come after him. May it be well with him now in the evening of life.

THE FORMER RUSHVILLE CIRCUIT

Was organized in 1865, and under that name was served by W. Barnett, T. Hurst, J. M. Stokes, D. R. Shackelford, B. Margeson, C. Babcock, W. S. Conner, A. L. Brewer and A. Falconer. It was afterwards divided among different contiguous charges, a part going to the St. Joseph and a part to the New Market and Weston circuits. D. R. Shackelford is the only one of the number named who is living and is effective as a member of the conference. C. Babcock sustains a superannuated relation.

J. M. STOKES was a useful pastor of this circuit one year, I think as a supply. He came to our church recently from one of the

Southern states. He was in poor and declining health, but did much valuable work in the charge, there being revivals at several points. He could not continue in the regular work of the ministry; he died early, but will not wear a starless crown. He organized the class at King Hill, which is now the Gooding Church.

RUSHVILLE

Has been now in one pastoral charge and then in another. They have had many evil influences to contend with, and have found it hard to gain and harder to maintain a spiritual victory. Recently they have been blest with a good revival, the conductor of the meeting in connection with the pastor, being a young brother, Smiley, from the state of Mississippi. Brother I. D. Davis, a local preacher and devout man, has for many years lived in the community. Elijah Watson is a veteran as a citizen and as a member of the Methodist Church. Sister Watson, too, has long been on hand to do what she could to minister to the comfort of the Lord's servants, and to advance his cause. But they have had only limited success. The charge, now besides Rushville, includes Hall station, Iatan, Winthrop and other points in the Missouri River bottom. The pastor, Brother Petree, and his wife labor under many discouragements, but we hope there is a brighter future for this important region, of which

Brothers John Mullen and Joseph Devose have been chief apostles for several years.

BARNARD CIRCUIT.

Organized in 1861. Pastors, S. H. Milam, C. H. Hedgpeth, H. A. Davis, J. B. Parnall, R. P. Jones, B. H. Stillwell, H. C. Bolen, J. D. Shook, J. J. Hill, H. C. Garrett and J. S. Bowles, now in charge (1894).

Much of the life of the Pleasant Grove church on the west, and of the Guilford church on the east, has been transferred to Barnard in the persons of brothers Moreman and Nelson and their families. They now have a good church and parsonage in this prosperous little city. It must be a delightful charge. Thomas R. Hedgpeth, both as local and traveling preacher, did much valuable preaching in this circuit and all over Nodaway county, as well as in other parts of the northwest. The Hedgpeths were a family of preachers—good preachers, too. Father Pope, who lived near Guilford, was a remarkable man physically and intellectually, though without educational culture except in a limited degree, strong in spiritual life, nature's nobleman and the Lord's freeman. The primitive hospitality of the Skidmores, the Porters and others, the promptness in service of Brother Sidney Smith, the genial Isham Lineville (in another part of the county), so anxious for the salvation of his children, with many, many others, will never be forgotten.

PLEASANT GROVE CHURCH

In Nodaway county. In connection with other memories is suggested one very pleasant recollection of an unusually good meeting there when C. A. Shearman was pastor. The surroundings were unfavorable, the church seemed discouraged, but the good Lord was with us from the beginning. On Sunday morning there was a great congregation; the Lord blessed the preacher and blessed the word; the evening was bright with a full moon and many were present; the waters were beginning to be troubled; Brother Moreman's unctious prayer is remembered. The good work increased and continued for weeks under the direction of the pastor, and the good results are manifest to this day. Near by was the home of brother Groves, father of Rev. H. D. Groves of the Missouri Conference, and in the neighborhood lived H. A. Davis, now local, a hard worker in the northwest for many years, with many others, dear brethren and sisters, some of whom have crossed the flood, while others are still striving to make their calling and election sure. May not one fail of entering into that rest.

ROCK PORT CIRCUIT,

Succeeded principally by the Fairfax charge, was served by J. Spencer, S. J. Catlin, R. A. Anstin, W. W. McMurry, H. P. McEwen, J.

S. Rooker, R. B. Cox, T. R. Hedgpeth, H. A. Davis and S. H. Milam as pastors.

OREGON CIRCUIT,

Succeeded principally by the Forest City circuit, was served by L. Adamson, J. Barker, W. Ketron, J. P. Keene, I. Naylor, W. F. Beall, W. Shaw, G. W. Rich, H. H. Hedgpeth, B. R. Baxter, R. H. Claughton, G. W. Primrose, J. McEwen and S. W. Atteberry.

LINDEN CIRCUIT,

In the same general region, was served by G. D. Tolls, A. Foresman, J. W. Ellis, J. P. Keene, I. Naylor, W. Shaw, J. D. Turner and J. Tillery. These charges have disappeared from the conference minutes.

JOHN ANDERSON, as local and traveling preacher, was prominently and usefully connected with the northwest for several years, especially in Holt, Atchison and Nodaway counties.

FAIRFAX CIRCUIT

Is a comparatively young charge. It includes Fairfax, Rupes Grove and Rock Port, with, perhaps, some other points.

The first time the writer was at Fairfax to attend a quarterly meeting, the corn rows were still visible in some of the streets and were for some time later. Here we have a good church and parsonage, with many good people, generally, and some especially so. Young

Brother Clark Davis did them valuable service in the beginning of their history. Rock Port was prominent in our church history in an early day. A good house of worship was built, unfortunately a small debt remaining unpaid. In the beginning of the war times the house was sold for distribution, the brother to whom the debt was due having died, and by fair and foul means, was knocked off at a trifle and was never afterwards recovered to the church. So the matter was reported to the writer by those who had the means of knowing and who would not intentionally misrepresent. But it is better to be the victim of wrong than an agent in the transaction. We believe a good day for our church will dawn upon Rock Port yet. Rupes Grove, with a good church building, represents one of the best rural communities and some of the best people in the northwest. Brother J. T. Moreman is the fortunate and diligent pastor (1894).

MOUND CITY CIRCUIT.

The principal points in this charge are, I believe, Mound City, Forest City, Craig and Tarkio Chapel. We had a Mound City Mission in the earlier times, but in the course of events the name disappeared and we had only a small membership left. We now have a good church building and parsonage and an excellent membership, in a beautiful growing town. Forest City succeeded, so far as our

church is concerned, the Oregon Society; leaving us at one time only two or three members in the latter place. The church at Forest City has suffered more by removal of valuable members to other places than any community I now think of. Still they live and are growing. Within the present year they have been greatly blessed and prospered. Craig has had a hard struggle for life, but they, too are looking up. This is the headquarters of Dr. Bane, now local, who traveled the circuit some years ago, and had a revival in the bottom west with more than a hundred additions to the church. Tarkio Chapel has had seasons of prosperity and also of adversity. It is said to be doing well now. Brother Shook's ministry has been blest in this work.

SHILOH CHURCH

Was in Holt county. It may be in Nebraska now. The river, years ago, claimed the ground on which it was built. Early in the sixties Brother A. I. Griffin with several other families moved from Calloway county to Rush bottom in Holt county. There was regular preaching at a school house in the neighborhood, but one of the trustees objected and they had to get another place for worship. Though weak financially, they resolved to build a church and did so, calling it Shiloh, after the name of the church in the neighborhood from which they had moved. The little organiza-

tion prospered wonderfully, the whole country around about being brought under its good influence. But the great flood of 1881 came and since we have not had even an organization there. The society at one time was a part of the Forest City circuit, which in connection with contiguous charges, suggests the Griffins, the Sedwicks, the Schoolers, the Groves, the Holloways, the Gilliams, the Reynolds', who with many others, loved the church, and in whose hospitable homes the preachers were often and kindly entertained.

DEARBORN

At present includes Dearborn, Wallace and DeKalb, on the Atchison branch of the Rock Island railroad, with perhaps, one or two other appointments. It is one of the best charges in the district, occasionally changing names while substantially the same work. Brother P. R. King was long a prominent member in this charge, but has gone the way of all the earth, with numerous others, not members in the charge, so long. Brother D. F. Bone is the pastor at this date (1894). He is blessed with an iron constitution and the grace of perseverance in good works. And something nearly always "happens" in his charges in the way of revivals. A new church building enterprise worthy of the ability of the community and in harmony with its spiritual wants, is being projected at Dearborn, which is now getting to be

quite a railroad town, near the old historic town of New Market, where our church worshiped in the years gone by. While many have crossed over in this charge, there still lingers the saintly spirit of "Aunt Annie" Sampson, and I may be allowed to mention the name of at least one other, now in age and feebleness, who was and is one of the good men of his day, and a model steward, whose example is worthy of imitation by his younger brethren in office—Gen. John T. Martin. God bless the faithful "old disciples."

ELMO CIRCUIT

Was first called Lamar Station circuit. When the town of Lamar Station, generally known to the old settlers as "Possum Walk," died for want of railroad facilities, the survey of the road leaving it two or three miles, Elmo sprang into being, and the church, with buildings and members, was transferred to that point. Within the writer's day as presiding elder, we had a church built at Lamar, and later one at Elmo. The day the church at Lamar was dedicated it rained, morning and afternoon, so that a few needed friends from the country failed to be present. Brother J. M. Lamar had given about all he thought he could or ought to give, but when he saw the situation, rose to his feet, while the collection was being taken, as said, "I will take the bal-

ance, and thank the Lord for the will and the means to pay it."

This charge includes Elmo and North Grove, four miles distant, and a delightful charge it is. A few years ago a good house of worship was built, and several acres of ground secured at North Grove. The church has prospered in this community from the beginning. Brother F. A. Grimes is the diligent and successful young pastor, as the reports at the last District Conference plainly implied.

JAMES E. CAMPBELL, a steward of the Elmo charge, who died several years ago, is worthy of special mention. He was a "good man," a devout Christian and a Methodist, "warp and filling," true to his Lord, and true to the church of his choice and of his love. But it is of Brother Campbell as a steward I wish more particularly to speak. He comprehended what is implied in being a faithful steward, and well and long did he fulfil the obligations of his office. He rarely failed to bring up in full, or in large measure, the amount due from his class, and to his diligence and usefulness generally, much of the success of the charge, in temporal and spiritual interests, is due. It was as confidently expected that he would be present at quarterly meeting on Saturday, as that the presiding elder or preacher in charge would be there. He and sister Campbell have both finished their course, but their works do follow them.

SKIDMORE CIRCUIT

Was originally a part of the old Maryville circuit, later it was connected with the Lamar Station charge, including the northwestern part part of Nodaway county. At present its chief appointments are Skidmore, Quitman and Grange Hall. Before there was any town of Skidmore or any railroad in that region the principal appointment in the charge was at Union Valley school house. Near by was the residence of Judge W. V. Smith, who, with others, furnished open doors and hospitable homes for the itinerant preachers, and not for these only. Brother Smith and his good wife have passed away, and so have other dear brethren and sisters, and so it will be written of us all by and by. In Skidmore we have a good church and parsonage; also a good house of worship at Quitman. But a little farther west we have special pleasant memories of Brother W. Wyatt and family who were nearly alone for a long time in the laudable effort to establish a church in their neighborhood. They with Sister Carpenter and others, finally consented to the removal of their church to Quitman. Brother Marion Moore is at present the pastor of this charge.

ST. JOSEPH CIRCUIT

Was organized in 1846. The following brethren have served as pastors : John A. Tutt, E. Robinson, R. C. Hatton, A. Spencer, J. Til-

ley, J. C. C. Davis, W. D. Fortune, W. A. Tarwater, R. N. T. Holliday, Daniel Penny, H. G. McEwen, C. Doggett, William Barnett, S. H. Milam, D. K. Shackelford, D. F. Bone, H. Sledd, (supply), R. W. Howerton, J. B. Henderson, R. P. Jones, H. C. Bolen and T. H. Swearingen.

This is an excellent circuit, including the territory contiguous to St. Joseph, with four good churches located at Agency, secured largely through the instrumentality of Mrs. Daniel Miller; Ebenezer (near Saxton station), Sparta and Jimtown, with a good parsonage and ten acres of ground, mostly the liberal gift of Brother Geo. T. Hoagland. Some older members, who were useful and exemplary in their day, have been within the past few years called from labor to reward; among them Brother Preston Richardson and wife and Sister Bird, at Jimtown; Brothers Benjamin Moore and Daniel Miller, at Agency; Brother and Sister Utz of Sparta, and Brother N. Deshon at Ebenezer, with many others we cannot now recall; but the broken ranks are being filled, in some instances, of parents by children and grandchildren, so that while the "workmen die the work goes on."

MARYVILLE CIRCUIT.

The following statement has been furnished by Rev. Frank Siler, present pastor of the Maryville Station :

BRIEF HISTORY OF THE CHURCH.

The following I take, with slight alterations, from the Methodist Times, of St. Joseph: "In the early pioneer days of Nodaway County, Methodism took a deep root. It had by far the largest membership of any church. In the division of the church in '44, Rev. B. R. Baxter and Rev. Ruben Aldridge were pastors. The former adhered to the Church South. In 1845 the church was organized in Maryville. For a long term of years our people worshiped in the old court house. In the year 1867 a neat little frame building was erected two blocks north of the square, George W. Snapp doing the work, during the pastorate of Rev. J. A. Hyder, at a cost of \$2,800. In 1886, Rev. R. H. Cooper being the pastor, the church determined to secure a more central location and erect a more commodious building. A subscription of \$7,000 was secured, but being unable to secure the desired location the matter was indefinitely deferred. In 1890, J. H. Shelton being pastor, the matter was resumed, the desired location obtained, and the building erected at a cost, including the grounds, of \$10,000. Corner stone laid by Rev. R. H. Cooper, July 3, 1890, at 7 p. m., Dr. Dinwiddie delivering an address on "The Church as a Factor in Our Civilization." Church dedicated by Bishop E. R. Hendrix, November 2, 1890. W. C. Orear and his daughter, Mrs. Laura Beal, were the largest

contributors, giving about half the above amount. A beautiful memorial window fittingly bears the name of Mary Orear, its most honored and beloved member, now in Heaven, whose influence and prayers will forever remain a benediction. In 1892, under the pastorate of Rev. T. E. Sharp, a beautiful parsonage was erected by the side of the church, at a cost of \$1,200. The following ministers have served as pastors, beginning in 1845, and following in the order below. No one ever served more than two years except Rev. H. C. Bolen, who was returned the third time, the last name entering upon his first year: Wm. Ketron, Larkin Adamson, J. S. Shrieve, Wm. Shaw, Wm. Bradford, W. F. Bell, J. D. Turner, A. Spencer, B. R. Baxter, S. C. Littlepage, H. H. Craig, R. A. Austin, D. C. Blackwell, W. H. Albright, G. H. Newton, J. McEwen, H. A. Davis, J. A. Hyder, C. Grimes, A. P. Parker, Wm. Barnett, C. A. Sherman, J. Anderson, L. F. Linn, D. C. O'Howell, H. C. Bolen, R. White, R. H. Cooper, D. F. Bone, C. Grimes, A. V. Bayley, J. H. Shelton, T. E. Sharp, Frank Siler.

The following brethren have been, since 1845-46, presiding elders: Wm. Ketron, Wm. Patton, W. G. Caples, B. S. Ashbey, B. R. Baxter, E. K. Miller, N. G. Berryman, Horace Brown, Jesse Bird, M. R. Jones, H. H. Hedgpeth, J. F. Shores, W. E. Dockery, W. A. Mayhew, C. I. Van Deventer, W. M. Protts-

man, W. W. Jones, J. P. Nolan, M. R. Jones, R. H. Cooper and J. M. O'Bryen.

In addition to Brother Siler's statement about the Maryville Station, I want to make a brief reference to some who ought not to be forgotten:

WM. B. JONES and his pious wife and Miss Phebe, their daughter, were long faithful, exemplary and useful members of our church at Maryville.

SISTER OREAR was one of the excellent of the earth, who was so religiously solicitous for the success of our church there, and whose influence ministered much, directly and indirectly, to the result.

SISTER J. B. NELSON was also one of the humble, true and faithful little band of other years.

And so of others that have passed away, and of some who are still living and laboring in the vineyard of the Lord in the community. The influence of godly men and women live long after they are sleeping in their graves. Grandma Davis, whom I used to meet on the occasion of some of my earlier visits to Maryville, impressed me as one of those saintly Christians who could give a reason of the hope that was in her. She too has entered into rest. Others who still live and labor and suffer are remembered in connection with this charge.

PRESENT MARYVILLE CIRCUIT

Was recently organized, and includes the territory around and contiguous to Maryville. The principal appointments are Centenary, Wilcox, Bloomfield and Glendale. The present pastor is Brother C. B. Campbell, in whose hands the work has largely prospered. They have churches at three of the appointments, with a parsonage recently built at Wilcox. The writer greatly enjoyed the opportunity several years ago to dedicate, on behalf of the presiding elder, who could not be present, an excellent church at the latter place. In this neighborhood our services were formerly conducted at Griffith's Grove school house, near to which lived on one side Brother Washington Griffith, and on the other Brother Melville Heflin. Brother Heflin was a promising local preacher, and one of the best men I have known. He bid fair to live a long and useful life; but when it seemed the church and his family and the community needed him most, death entered and there was no defense. It is well. We know only in part, but God makes no mistakes. May his children not forget the shining example and godly precepts of their now sainted father.

Nodaway County is suggestive of a little empire in itself, being one of the largest counties in territory and population in the State, as well as one of the most productive and abund-

ant in that which usually unites to make a western home desirable. It abounds in large and smaller towns, but Maryville, the county seat, is "beautiful for situation," a prosperous enterprising little city.

Maryville has been a station since Brother Bolen's last appointment to the charge. In all of the earlier years it was a part of the circuit, for a number of years embracing a large territory. Within the period of the writer's official connection with the charge the circuit included nearly all of the county and one brother, a steward, came thirty miles to attend quarterly meeting and was present at eleven o'clock on Saturday. He did not come on the cars either. We had no railroads in that region then. This large circuit has been within a few years divided and sub-divided into numerous smaller charges, some of which have made gratifying progress in the work of the Lord, while others have not been so successful.

GEO. W. LOVE was preacher in charge of the Liberty circuit in 1844-5, and the writer was his assistant, it being my first year in the conference. Brother Love had been four or five years in the ministry, and the next year was in charge of the Savannah circuit, which then included St. Joseph. Some years later, he located, studied and practiced medicine, but has always been active, whether local or itin-

erant, in preaching the Word. He is still living, and resides at Westport, Mo. Though hearing from him occasionally, it has not been our lot to meet since the night we parted at the church near the old Pleasant Grove camp ground just before the meeting of the conference at Columbia. That year had been a stormy one, we were passing through the events of the "Separation" between the North and South, Brother Love being in charge, had had some disagreeable official work on his hands. I remember his remarkable words, "Well, we are come to the last appointment before conference, we separate probably not to meet again, and some are sorry and some are glad." I am grateful for the uniform kindness of my senior, and for Sister Love's tender interest in my welfare. She has passed to her reward, while her husband lingers on the shore of time. May our friendship be renewed on the other side of the river.

BENJAMIN R. BAXTER was born in Clay county, Mo., July 10, 1824, and died at his home in Lane county, Oregon, January 17, 1894. He was converted when young, and licensed to preach in 1844, and admitted on trial in the Missouri Conference the same year. In 1848 he was transferred to the Indian Mission Conference, and back to the Missouri Conference in 1852. All the early years of his ministerial life were closely identified with

Methodism in Northwest Missouri. In 1865, he moved with his family to Helena, Montana, where he did active missionary work for three years. In 1868, he moved to the Willamette Valley, Oregon, where he was in the regular work of the ministry about five years; and afterwards, to the time of his death, sustained a local relation, being active and diligent in the Master's vineyard, preaching here and there as time and opportunity would permit. Brother Baxter was an excellent preacher, of earnest, ardent temperament, of deep convictions, and warm friendships. We entered the conference at the same time, and our first fields of labor were contiguous. We loved each other to the end. May the seeds of gospel truth sown by him in Northwest Missouri and in all of the distant regions where he labored "produce abundant fruit."

W. M. RUSH was a conspicuous figure in the Northwest. He was a native of Missouri, born and converted in Lewis county, and recommended to the Annual Conference for admission on trial in 1841. The writer saw him at a camp meeting near Shelbyville, Mo., en-route to Palmyra, where the conference was held that year. During the meeting he closed one service with an exhortation. He was, I think, in his eighteenth year, plainly clad, timid and retiring in manner, but evidently full of the purpose to preach. Who could have

foreseen, in the unpretentious youth, the large proportions of the coming preacher. He grew to be a strong dispenser of the word, an able writer, a wise counselor, and a successful debator, having had discussions with several representative men, always with results gratifying to himself and friends. In 1844, he was in charge of the Plattsburg circuit, and later of Weston and Richmond circuits. He was the first stationed preacher in St. Joseph, and afterwards, at different times, was presiding elder on the district, as well as serving other important charges in the conference. In a long and intimate association with Brother Rush, one trait in his character impressed me specially, and most favorably, I never heard a frivolous or an uncharitable expression fall from his lips, and, if I mistake not, he was unusually free from the sin of evil speaking. He sowed much good seed in the moral soil of this upper country. May it yield an abundant and an increasing harvest.

THOMAS J. GOOCH commenced preaching in Tennessee; during the war went to Alabama; became a member of the Missouri Conference in 1868. His appointments were: One year at Columbia, three years at Glasgow, one year at Carrollton, two years at Mexico, one year at St. Charles, two years at Francis street church, St. Joseph, fours at Mexico station, and two years presiding elder of Mexico District. He

died at his home in Mexico, Mo., May 1, 1884. He fell at his post, comforted and sustained by the gospel he had so long preached to others. He grew in grace and usefulness, and was greatly beloved by those whom he served, and was held in high esteem by christians of other denominations.

A. MIZELL was long an honored and useful preacher in the Tennessee Conference; came to Missouri in 1880; was stationed at Glasgow, Richmond, Tenth street and Centenary charge, St. Joseph. He was an earnest, eloquent preacher, and instrumental in doing much good in his day. At the conference of 1886, on account of frail and failing health, Brother Mizell was transferred to the East Texas Conference; continuing for a time on the effective list, but later received a superannuated relation, and a little later still was gathered to his fathers. It is said he died in great peace, triumphing over the last enemy.

N. G. BERRYMAN commenced his ministry in Kentucky; afterwards was several years in the Illinois Conference; came to Missouri about the time of the division of the church. For a while was local, and later re-entered the traveling connection in the Missouri Conference. He was one year stationed at St. Joseph, and was one year presiding elder on the St. Joseph District. Went from here to Palmyra station, and was afterwards presiding elder on the Han-

nibal District. He had also served in other charges in the eastern part of the conference. He transferred to the Kentucky Conference, and back again to Missouri, uniting with the Southwest Missouri Conference. He was suddenly killed at Glasgow by a kick of his horse. Brother Berryman was a pleasant speaker, a pathetic preacher, and useful in his day. His sudden, unexpected demise should remind us each to be ready for our change.

HORACE BROWN spent one year as presiding elder on the St. Joseph District. He was a good and edifying preacher, and sometimes his pulpit efforts were far beyond the average. He spent a long lifetime in the ministry — local and traveling — in Kentucky and in Missouri, and when the end came, as it comes to all, the gospel he had preached to others was his comfort and support. His house, temporal and spiritual, was in order.

JOHN W. DUSKEY was not long in connection with the conference, but was a faithful, good man. His last appointment was Stewartsville, in DeKalb county, where, during the last year of his life he was a great sufferer, but his religion “comforted him in life and refreshed him in death.” He was greatly endeared to the people with whom he labored, suffered and died. He rests from his brief labors, and his works do follow him.

HENRY H. CRAIG spent a part of the time of his ministry in the Missouri Conference in the Northwest. He is said to have been a good preacher, with creditable literary attainments. We had only a conference acquaintance; never labored, I think, in the same district together. He died comparatively young; his wife following him only a few years later. How soon, at best, life's short tale is told, and how soon it will be written of us all, "that we are gone."

HENRY H. HEDGPETH belonged to a preaching family of this name in Nodaway county, Mo. He was not very promising to the casual observer, when in 1852 he was admitted on trial in the Missouri Conference, but the discerning Caples, his presiding elder, could even then see in him the man of the future. In a comparatively short time he became an exceedingly good preacher. While stationed at St. Joseph his wife died and was buried at Fillmore, in Andrew county. And several years later, when presiding elder of the district, that then included several appointments in Kansas, from hard labor and much exposure, he was brought low, and did not recover. He sleeps by his wife at Fillmore (not in Kansas, as has somewhere been published). Brother William M. Rush and the writer attended his funeral in 1869. They left one child, a little girl, now the wife of Rev. Charles Hedgpeth.

The following affectionate tribute is from a

private letter recently received from E. J. Stanley, Cervalis, Montana:

“I visited Brother Henry Hedgpeth’s bedside just a few days before he passed away and when he had been reduced to a mere skeleton. On one occasion he noticed that I looked sad, and calling me close to him insisted that I tell him the cause of my sadness. When I told him I must soon return home, and that I feared I might not see him again in the flesh, he pressed me to be faithful and meet him in the better world. His death, which occurred at the home of Mrs. Wilson, the widow of one of our preachers, near Tecumseh, Kas., was most peaceful and triumphant. The last night before getting there, when the disease had already claimed him as its victim, was spent with Indians on his return from a trip to the western frontier. You remember how the Missouri Conference, at the memorial service, held at Chillicothe, wept over him. I have seldom attended a more affecting service than that. It was frequently remarked, that those who were awakened under Hedgpeth’s ministry ‘generally held out.’ His name will live long in the annals of Missouri Methodism.”

THOMAS R. HEDGPETH was an older brother of Henry. He supplied several charges as a local preacher, and later united with the Annual Conference, of which he was a superannuated member at the time of his death. He

was pious and studious, and sometimes preached with uncommon ability. He wrought in some hard fields, and no doubt with usefulness, but regretted the absence of much visible fruit of his labors.

JOHN C. C. DAVIS was born in Lewis county, Ky., in 1832, and died in St. Joseph, Mo., March 11, 1875. He came with his parents to the Platte Purchase in 1837, settling in Buchanan county. He was converted under the ministry of M. R. Jones in 1850, and admitted on trial in the Missouri Conference in 1853, in which field he continued to labor until a little more than a year before his death, when he received a supernumerary relation. He spent a good portion of his time as a minister in Northwest Missouri, serving Weston, Richmond, Plattsburg and New Market charges, and perhaps others. He was an humble Christian and a good preacher, and was greatly beloved by the people with whom he lived and for whom he labored, a man of manifest purity of purpose and of great simplicity of character. He has left his impress for good all along the track of his life. The writer visited him only a few hours before his death, and though not looking for the summons quite so soon, "all was well" with him. He left a widow and seven children, the youngest soon after following to the heavenly home. May the

surviving ones "know the God of their father," and all make the port of eternal life securely.

W. W. JONES entered the Missouri Conference on trial in 1843. The first time we met was in Columbia in 1845. In the division of the conference that year he fell on the south side of the Missouri River. Some years afterwards he located, and later re-entered the traveling connection in the Missouri Conference, where he continued a number of years. Was one year presiding elder on the St. Joseph District. He preached well and was a good presiding elder; was of commanding appearance and circumspect in his deportment as a minister of the gospel. A few years before his death he was transferred to the Southwest Missouri Conference, where some of his children were settled. In him we recognized a true friend and brother.

W. A. MAYHEW was a native of Maryland. He was admitted on trial in the Missouri Conference in 1846. Soon afterwards received an appointment to the Rochester circuit in Northwest Missouri. In 1871-72 was presiding elder on the St. Joseph District. It is said he excelled in his abilities for the office of presiding elder, which he filled several years at different times. At the close of his year on the St. Joseph District, he was married, and at the ensuing conference was appointed to the *Palmyra* station; a few months later he took cold

from attending a funeral, and did not recover. Among his last words were, "Saved by grace, saved by grace." Peace to his memory.

ALEXANDER SPENCER was admitted on trial in 1845, and died in 1889. At the time of his death he sustained a superannuated relation. Brother Spencer had been pastor of the Maryville, St. Joseph, Craig and Gallatin circuits, and, possibly, other charges in the Northwest, though his appointments were mostly in the eastern part of the conference. While not a great preacher, Brother Spencer's theme was the gospel. He was true to his God and to his ministerial vows to the last; did a great deal of hard work most of the time with very slender support. I believe he would have gone to the Rocky Mountains if the bishop had sent him there, and stood at his post till released. When appointed to the Craig work he could not move his family; rode over two hundred miles on horseback to his circuit, and went home but once during the conference year, a necessity he thought, but if so, one that ought not to have existed.

PARSONAGE AND HOME MISSIONARY SOCIETY.

Conference Officers.—President, Mrs. J. D. Hammond; Vice President, Mrs. A. Hendrix; Corresponding Secretary, Mrs. J. H. Ledbetter; Recording Secretary, Miss Lena Horner; Treasurer, Mrs. W. A. Frantz; Auditor, Mrs. M. E. Dryden.

District Secretaries.—Gallatin, Mrs. Z. M. Williams, Gallatin, Mo.; Plattsburg, Miss S. M. Crowley, Lawson, Mo.; St. Joseph, Mrs. T. E. Weaver, St. Joseph, Mo.

We do not favor the multiplication of societies and conventions unnecessarily in the church, but do believe more and more in this society; it is needed, and its objects prayerfully and religiously promoted, will result in great good. "Help these women." There is no conflict between the Home Mission and Foreign Mission work. By aiding one you help the other. "The harvest is great," at home as well as abroad, and the laborers are few.

OTHER METHODISMS.

Though writing specially of the M. E. Church South in Northwest Missouri since 1844, yet the Master has other sheep which are not of this fold. Besides the several growing congregations in St. Joseph, and the numerous organizations in the country of the M. E. Church, there is and has been for a number of years a prosperous German M. E. Church in the city, with churches in other parts of the country, who are doing a great and good work for their people.

There has also been for a number of years an organization of the African M. E. Church, which we doubt not has been instrumental in much good.

And there is still a later organization in the

city and at some other points, of the Colored M. E. Church in America, which is in close ecclesiastical relations to the M. E. Church South, having been at their request set up (not set off) as a church by our Bishops. They have had a hard time of it, but are advancing in several important respects. We try to help them to help themselves — the right thing to do — as both they and we are fully persuaded.

W. F. M. S. ST. JOSEPH DISTRICT.

Mrs. Henry Parnall, District Secretary, St. Joseph, Mo.

Auxiliaries — Tenth street, 19 members; Francis street, 37 members; Centenary — members; Hundley, 19 members; Mound City, 13 members; Fairfax, 15 members; Maryville, 12 members; Francis Street Young People, 22 members; Centenary, Juvenile, 15 members; Tenth Street Juvenile, 38 members; Hundley, Juvenile, 22 members; Maryville Juvenile, 15 members; Mound City Juvenile, 6 members. total membership, 233. Money raised during the year — March, 1893, to March, 1894, \$449.41.

BERRY H. SPENCER was admitted on trial in the Missouri Conference in the year 1843, and appointed to the Oregon Mission in Holt county. He was later appointed to St. Joseph, Carrollton and Liberty, and was, therefore, of the number of laborers in the Northwest. With impaired health most of the time, he served the

church in circuits, stations and districts for more than forty years. He died at his home in Palmyra, Mo., August 2, 1883. Brother Spencer was greatly endeared to the writer; we and our families were closely identified through nearly the whole period of our ministry. He was a good preacher, preached the Word, was noted for the number and accuracy of Scripture quotations in his sermons, and was an able defender of the faith. A dyspeptic and rheumatic for many years, yet he continued to hold the gospel plough to the last, and 'ceased at once to work and live.'

WILLIAM BARNETT was born in Virginia; came to Missouri in about 1840 and settled in Pike county, where the writer first met him as an unusually active and useful local preacher in 1845. From that time till the day of his death our friendship was unimpaired. He supplied several charges contiguous to his home; then was admitted into the Missouri Annual Conference, and not long afterwards transferred to the Western Conference and was appointed to the Wyandotte mission. Here he labored faithfully for several years, when he returned to the Missouri Conference and spent the remnant of his life mostly in the active service of the church in the bounds of the St. Joseph district. At the time of his death he had passed his four-score years, having been in the *ministry*—local and traveling—nearly sixty

years. He was ardently devoted to Methodist doctrine, polity and usage; clear in his convictions of right and duty; bold and firm in their maintenance; true as the needle to the pole, neither threatening or reward could allure him from the pathway of right. He laid up no earthly treasures, but was rich in faith and in the graces of pure religion, a heritage more valuable than silver and gold. Such men are scarce, and the church and world are poorer when they are removed. He and his beloved "Martha" sleep side by side in Mount Mora cemetery, St. Joseph, till "Jesus comes."

ST. JOSEPH METHODISM.

In the year 1843-4 Rev. Edwin Robinson, preacher in charge of the St. Joseph (Savannah) circuit, Weston District, Missouri Annual Conference of the M. E. Church, organized the first class in the town of St. Joseph, Mo. The leader of this class was John F. Carter; the other members were Rufus Patchen, Clara Patchen, Mrs. Jane Kemper and Mrs. Sarah Jeffries. At the time of the organization W. W. Redman was presiding elder of the district, which included St. Joseph. The first permanent organization of the church was effected during the early part of the year 1844, Edwin Robinson being preacher in charge. The building in which the congregation worshipped at that time, was a small frame on Main street, once used by David J. Heaton as a furniture store.

and cabinet shop; and for nearly two years they worshipped in this humble and primitive structure. The number of members at this time we have not been able to learn, but no doubt they were few; though from the beginning, God's blessing seems manifestly to have rested upon the infant organization, which growing in numbers and in influence, early became one of the leading Protestant churches in St. Joseph. The first building committee of which we have any information, was composed of Israel Landis, John Cargill and D. K. Harding.

This may be the proper place to state that the General Conference of the M. E. Church, held in the city of New York in May, 1844, failing to harmonize the Northern and Southern sections of the country in regard to the disciplinary legislation concerning "slavery," provided a plan of peaceable separation, the important details of which need not be mentioned here; but under the provisions of which the charges and conferences within the territory of the slave holding states proceeded with great unanimity to adjust themselves, and were by the delegated convention, held at Louisville, Ky., in May, 1845, organized into the Methodist Episcopal Church South. So that after this transition period, we are speaking of the M. E. Church South in St. Joseph.

In the fall of 1844 Reuben Aldridge was preacher in charge, and B. R. Baxter assistant, Thomas W. Chandler presiding elder. Brother

Aldridge served until 1845, when he was succeeded by Geo. W. Love, who served as preacher in charge one year, Wm. Ketron being presiding elder. His term of office continued until 1847. From 1846 to 1847 John A. Tutt was preacher in charge. The charge was still in the Savannah or St. Joseph circuit, on the journals of which the following names appear: Foster Willis, local deacon; Wm. Shaw, local preacher; Joseph Devorse, exhorter (for many years later an ordained local preacher); George Galbert, T. J. Galbert, Jas. H. Canter, Elijah Watson and Henson Devorse, stewards; also John Hannan, local deacon. During the period referred to, the congregation having very much increased in numbers, began to feel the necessity for a larger and more suitable house of worship, and on a lot, situated on the corner of Third and Felix streets, donated for that purpose by Mr. Joseph Robidoux when he located the town, was erected a brick church 40x60 feet in dimensions. This was the first building in St. Joseph owned by the Methodist Episcopal Church South. It was used as their place of worship eleven years and was vacated in the year 1857 when the property was sold for \$5,700 and the proceeds applied to the building of a new church which the wants of a largely increased and growing congregation demanded. From 1847 to 1848 Edwin Robinson was again preacher in charge and Wm. Patton presiding elder.

In the fall of 1848 the church in St. Joseph, which up to this time had been an appointment in the Savannah (St. Joseph) circuit, was made a station with W. M. Rush preacher in charge and Wm. Patton, presiding elder. About this time the Sabbath school was organized, with Dr. Daniel Keedy, who died in 1850, as superintendent. The school became a prosperous and successful institution of the church. The following persons appear on the records as members of the official board: J. B. Smith, B. Sherwood, D. J. Morrow and Simeon Kemper, stewards; D. R. Harding, class leader; and John C. Cargil, exhorter. W. M. Rush was preacher in charge from 1848 to 1850, and William Patton was presiding elder. During the year 1849 the names of D. J. Heaton and Louis Stigers were added to the official board as stewards. From 1850 to 1852 William Holmes was preacher in charge, and Wm. Patton presiding elder the first year and W. G. Caples the second. During the year 1851 the following additions are found upon the records of the official board. A. B. Lyon, class leader; John Armor and S. K. Miller, stewards; and James Koy, leader and steward. During the year 1852 the name of George T. Hoagland appears as leader and steward; he was also at that time, with Dr. Silas McDonald, added to the board of trustees of church property. At the last quarterly conference for 1852 George T. Hoagland was licensed to

preach the gospel. From 1852 to 1854 C. I. Van Deventer was preacher in charge and W. G. Caples was presiding elder. During the year 1854 Wm. C. Toole, a local deacon, was added to the official board, and Allen H. Vories was chosen Sabbath school superintendent, in which relation he served profitably at different times for a number of years. During the summer of 1854 the first parsonage owned by the church in St. Joseph was purchased for the sum of \$900. The preliminaries of the enterprise were agreed upon on Wednesday night after prayer meeting by the official board, and two weeks from that time the deed for the property was on record — one-half of the money paid down and the balance well provided for. The pastor's wife, who had moved three or four times in little more than a year, and Miss Annie Stibbs, of precious memory, were among the active helpers in securing the same. It was a small brick building, new and neat, located on the east side of Sixth street, between Francis and Felix streets, and was first occupied as a parsonage by C. I. Van Deventer and family. The building was occupied by a number of our pastors successively, but of late years has been removed and the lots graded. During the same year the two lots now used as the site of the Francis street church and parsonage, on the northwest corner of Francis and Seventh streets, were purchased by George T. Hoagland for \$500 and sold to

the trustees for the same price — the only objection made to the location being that it was *so far out*. From 1854 to 1855 B. H. Spencer was preacher in charge and W. G. Caples presiding elder. During this year the name of B. S. Cox appears as a licensed exhorter. From 1855 to 1856 S. W. Cope was preacher in charge and William Perkins presiding elder. During this year the name of Henry Dunster appears as a local preacher. From 1856 to 1858 E. K. Miller was preacher in charge and W. Perkins presiding elder. During this year the name of Dr. John Bull appears as a local preacher in elders orders, and that of A. B. Jennings, as steward.

During the pastoral administration of E. K. Miller, the old church on the corner of Third and Felix streets was vacated, and the new church on the corner of Francis and Seventh streets built and occupied by the congregation. At a later date the old parsonage was also sold, and the proceeds applied to the erection of a new one west of the new church and on the same lots. The new church was one of the best in the country in its day. It is eighty feet long by fifty feet wide. The basement is forty-seven by fifty-seven feet in the clear. The auditorium is forty-seven by sixty-seven feet, with a large gallery in the end; also class-room and pastor's office, to which was added later, a large infant class-room, with church parlors above. The church was dedicated by Rev. R.

A. Young, D. D., now of Nashville, Tenn. About the year 1858 the name of Robert Kay (a colored man) is mentioned as a licensed exhorter. From 1858 to 1859 N. G. Berryman was preacher in charge and William Perkins presiding elder. The church at that time numbered 230 communicants. At the Annual Conference of 1859, held in St. Joseph, the station was left to be supplied. Two or three months later the presiding elder, N. G. Berryman, secured the services of E. G. Nicholson, who served as pastor from that time to the close of the conference year. During the early part of this year, the pulpit was chiefly supplied by Geo. T. Hoagland, a local preacher, who at the time, and previously also, had frequent appointments in the country, and who, especially during the sessions of the Annual Conferences, in the absence of the pastors as well as in connection with them, rendered much valuable service to the church, not only in preaching, but in visiting the sick and burying the dead.

From 1860 to 1861, Wm. Rush was preacher in charge and H. Brown was presiding elder, and John R. Taylor was in charge of the St. Joseph Mission in the north part of the city. During this year the name of Richard Fisher appears as superintendent of the North St. Joseph Sunday School, and Samuel Lockwood and R. A. Brittain as stewards. From 1861 to 1862 W. M. Rush was preacher in charge and Jesse Bird was presiding elder. During

the year W. M. Rush was prohibited from preaching to his congregation by the military order of Gen. Benjamin F. Loan. Soon after the church building was placed in the hands of a committee, whose names we have not learned. The church was occasionally occupied by ministers invited by them (the committee), but was without any regular pastor until the services of Rev. Henry Hedgpeth were secured to take charge of the station. Rev. M. R. Jones was at this time presiding elder. Mr. Hedgpeth also served a part of the time between 1862 and 1864 as presiding elder. The records fail to show what changes, if any, occurred in the official board about this time. From 1864 to 1865, W. M. Leftwich was preacher in charge and H. H. Hedgpeth was presiding elder. From 1865 to 1868, W. M. Leftwich was preacher in charge and W. M. Rush presiding elder. During the year 1867 the following names were added to the official board: W. B. Johnson, Samuel S. McGibbons and Thomas Ashton. During the year 1868 the following were added to the Board of Stewards: James Hanna, Wm. J. Biggerstaff, William Woodring and Isaac Owens. From 1868 to 1872, C. I. Van Deventer was preacher in charge, and W. M. Rush, W. E. Dockery and W. A. Mayhew were presiding elders. From 1872 to 1876, E. R. Hendrix was preacher in charge and C. I. Van Deventer presiding elder. From 1876 to 1877, T. J. Gooch was preacher in

charge and W. M. Prottzman presiding elder. From 1877 to 1878, T. J. Gooch was preacher in charge and C. I. Van Deventer presiding elder. From 1878 to 1879, E. K. Miller was preacher in charge and W. W. Jones presiding elder. From 1879 to 1880, and from 1880 to 1881, and from 1881 to 1882, E. K. Miller was preacher in charge and C. I. Van Deventer presiding elder. During the years 1875-9, M. B. Chapman sustained a supernumerary relation to this church. From 1882 to 1883, "to be supplied" by W. G. Miller, C. I. Van Deventer presiding elder. From 1883 to 1884, W. G. Miller preacher in charge, J. P. Nolan presiding elder. From 1885 to 1886, W. G. Miller preacher in charge till December, 1886, the balance of the conference year being filled by J. C. Brown, M. R. Jones presiding elder. From 1886 to 1887, J. C. Brown preacher in charge, M. R. Jones presiding elder. From 1887 to 1888, J. C. Brown preacher in charge, and M. R. Jones presiding elder. From 1888-92 A. G. Dinwiddie was preacher in charge and R. H. Cooper presiding elder. From 1892 to 1893, J. A. Beagle preacher in charge and J. M. O'Bryen presiding elder.

At the Annual Conference for 1892-93 C. I. Van Deventer was given a superannuated relation, and his name entered upon the quarterly conference journal of this charge. J. C. C. Davis sustained a supernumerary relation to this charge for the year 1874-5.

The Missouri Conference has held four annual sessions with this church; the first one for 1852-3, presided over by Bishop Robert Paine; the second, for 1858-9, also held by Bishop Paine; the third, for 1875-6 by Bishop J. C. Keener, and the fourth, in 1886-7, by Bishop McTyeire. The Francis street Church received its name by the vote of the official board during the pastorate of W. M. Leftwich. Although the present building, after thirty years, is a substantial structure, and the location could not be much improved, notwithstanding the great growth of the city, the congregation is beginning to feel the necessity for and to talk about a new church. It is the representative Methodist Church of Northwest Missouri, and with its large membership baptized with the Holy Spirit might be and ought to be a great power for good, which has been the case to some extent in the past, but ought to be on a much larger scale in the future. The following members constitute the Official Board for 1892-3: Stewards—W. S. Moose, E. E. Bacon, C. S. Kemper, J. M. Kemper, Ira Kaul, B. J. Cassteel, Obe Craig, George Rapp, Dr. Daniel Morton, W. B. Dougherty, R. T. Davis, S. B. Hitt, Samuel S. Smith. Trustees—George T. Hoagland, James Kay, Charles S. Kemper, N. P. Ogden, James L. Ellingwood, W. B. Johnson, E. W. Ray, C. A. Perry and J. W. Boyd. Class Leader—R. A. Brittain.

For the conference year 1893-4, J. A.

Beagle is preacher in charge and J. M. O'Bryen presiding elder. During the month of January 1894, it was agreed to invite Rev. J. B. Culpepper, of Georgia, to conduct a meeting in this church, the pastor inviting the pastors and members of all of our churches in the city to unite in the same. This arrangement was heartily agreed to. The first week's service before the Evangelist came, included a series of prayer meetings held in each church successively. Bro. Culpepper on the invitation of the pastor of Francis Street Church, came and with him came his helper Brother Kilgore. It was the set time to favor zion; great grace rested upon our churches and upon the city; the power of the Lord was present to heal. Scores, perhaps hundreds, were converted and large increase in the membership of the Francis Street Church, the headquarters of the services, was the result. While streams of life flowed out into all of our congregations and into other churches of Christ. The good results of this meeting are specially manifest in the reorganization and growth of interest in the Epworth League and in the growing prosperity of the Sunday school, with more than one hundred additions to the membership of this church.

A GOOD MEETING

Was held in the winter of 1852-3 in the old church on the corner of Third and Felix streets, St. Joseph. It had been in progress

some days when the presiding elder, W. G. Caples, was requested and consented to come and assist in the services. But for some cause he could not be present, and of course there was much disappointment and regret on this account. The meetings continued under the direction of the pastor, there seeming to be more interest out of than in the church. Sinners were awakened, a number of penitents were at the altar, the spiritual darkness could almost be *felt*. The church was called to prayer with those who were seeking the Lord. While sister Anna Stibbs led in prayer, the cloud of mercy and blessing broke. God's people were baptized with the Holy Spirit. Several were converted, among them Brother Thompson Kemper, a man of 50 years, who has since gone to his reward. The meeting continued to grow in power. The stream that issued from the fountain of life that night continued flowing during the conference year. It was good to be there.

OLD DISCIPLES.

This church has lost by death two of its oldest and best members during the past conference year.

JAMES KAY — more than forty years in active service as class leader, Sunday school superintendent, steward and trustee—has gone to his reward, for he was faithful unto death.

Who will take up the cross where he laid it down and seek to supply his place ?

ANN M. CREAL, who also went to her home in heaven during the past year, was one of the excellent of the earth. In every condition of ease or pain, prosperity or adversity, she was the same humble, cheerful, exemplary Christain. It was a means of grace to enjoy communion with her. These two saints were long and happily associated in Christian fellowship here. "What height of rapture shall we know when round the throne we meet."

HENRY KAY was born in Tennessee, came with his parents to St. Joseph, Mo., in 1851, was converted when young, under the ministry of Rev. E. K. Miller, and was an unusually pious and promising youth. In 1860 he went to Kentucky and attended school and later entered the ministry in the Louisville Conference, where he remained three years, and returned to his home in St. Joseph in greatly impaired health. Soon afterwards he was admitted by transfer into the Missouri conference. Here he did many years of hard work, mostly with small financial support. He manifested an humble, contrite spirit, was self-denying, industrious in all the work of a pastor, zealous and prayerful, and liberal literally to a fault. Yet his life, in some respects, was a mystery to himself and to others. At the last session of the annual conference he was

placed in the superannuated relation, and died a few months later. I believe for him to die was gain.

THE WOMANS' THURSDAY AFTERNOON PRAYER
MEETING

Of the Francis Street church was organized by Sister Rush—wife of Rev. W. M. Rush—in 1860-1, and has been kept up ever since, sometimes with a larger and then with a smaller attendance. It has been a special means of good to the church and particularly to those in attendance regularly. When pastor of the congregation a few years ago the writer was often encouraged by the healthful atmosphere of this meeting, as he came almost constantly in contact with it, and on occasions of protracted services he was impressed with the conviction that if the church generally had been as ready to come up to the "help of the Lord against the mighty," as those composing that prayer meeting, the triumph would not only have been certain but in a much larger measure. The godly and gifted woman who was instrumental in starting it and many who from time to time have been connected with it have gone to their reward. But others are being brought in to fill the broken ranks. Eternity only can reveal the good that has been accomplished through this humble instrumentality. May it abound more and more and never adjourn summer or winter.

The Francis street church established a mission Sunday school in the southern part of the city about the year 1867 under the pastorate of W. M. Leftwich. The first superintendent was Allen H. Vories, assisted by Wm. J. Biggerstaff. The school which was conducted in in the "Huxly Hall" grew in numbers and in interest, the first and for some time the only one in that part of the city. In the fall of 1868 Rev. M. B. Chapman was transferred from the Louisiana Conference to the Missouri Conference and appointed to South St. Joseph. About Jan. 1st, 1869, he was called to his home in the South on account of the death of his father and did not return to the charge. This was the nucleus of the

TENTH STREET M. E. CHURCH (SOUTH).

During the summer of 1869 C. I. Van Deventer obtained subscriptions to purchase a lot on the southeast corner of Tenth and Patee streets at a cost of \$1000, which was afterwards sold and a lot and one-half on the northwest corner of the same streets purchased for \$1300, for the purpose of erecting a church building in that part of the city. During the year following (1870) subscriptions were obtained to build a house of worship which was put up and enclosed and the basement room completed about January 1, 1871. This house is a two-story brick building, 36x55 feet. The prospective organization was left to be supplied

by Bishop H. N. McTyeire, who, in December, 1870, transferred M. M. Hawkins from the North Alabama Conference to the Missouri Conference and appointed him in charge of the work. Mr. Hawkins served one year and in the fall of 1871 S. W. Atteberry was appointed to the charge. He served two years to the fall of 1873, when he was succeeded by A. V. Bayley. The audience room of this church was completed during the summer of 1873 and dedicated by Bishop Marvin. From 1873 to 1874 A. V. Bayley was preacher in charge and C. I. Van Deventer presiding elder. From 1874 to 1875 A. P. Parker was preacher in charge and C. I. Van Deventer presiding elder. The charge this year included the King Hill class. While serving this charge Brother Parker was appointed missionary to China. From 1875 to 1876 R. E. Gamble was preacher in charge during the early part of the conference year. He vacated on account of poor health and L. F. Linn was appointed in his place, C. I. Vandeventer being presiding elder. From 1876 to 1877 L. F. Linn was preacher in charge and W. M. Prottsman was presiding elder. From 1877 to 1880 W. E. Dockery was preacher in charge and C. I. Van Deventer and W. W. Jones presiding elders. From 1880 to 1881 J. W. Keithley was preacher in charge, and from 1881 to 1882 John Anderson was preacher in charge. From 1882 to 1883 D. C. O'Howell was preacher in

charge, and during these three years C. I. Van Deventer was presiding elder. From 1883 to 1884 D. F. Bone was preacher in charge in connection with South St. Joseph and J. P. Nolen presiding elder. From 1884 to 1885 Tenth Street and Centenary, Robert White preacher in charge and J. P. Nolan presiding elder. From 1885 to 1886, Tenth Street and Centenary, A. Mizel preacher in charge, M. R. Jones presiding elder. From 1886 to 1887 and from 1887 to 1888 W. P. Johnsey was preacher in charge and M. R. Jones was presiding elder. From 1888 to 1889 and from 1889 to 1890 C. Grimes was preacher in charge and R. H. Cooper presiding elder. From 1890 to 1891 F. A. Grimes was preacher in charge and R. H. Cooper presiding elder. From 1891 to 1892, Tenth Street in connection with Centenary, Z. M. Williams was preacher in charge and R. H. Cooper presiding elder. From 1892 to 1893 Z. M. Williams was preacher in charge and J. M. O'Bryen presiding elder. For several years F. A. Rayment, local deacon, and John Mullen, local elder, have been connected with this charge.

During the pastorate of W. B. Johnsey, the neat and substantial parsonage connected with this church was built. A parsonage on Eleventh street had previously been purchased while D. F. Bone was in charge, but it was afterwards sold and the proceeds, after paying

a small debt on the property, applied to the new parsonage.

The comparatively small membership of this church have been faithful from the beginning, and while they have accomplished much good, their success has not been on as large a scale as was hoped for. Some attribute their comparatively slow growth to an unsuitable location, as they think, and they are now talking about and planning for a change of site and a new church. First and last, many have been born into the kingdom of God there and many have gone from this earthly fold to their home in heaven. Notably among the latter number we may mention the name of Brother Henry Parnall, who labored long as steward, class leader and Sunday school superintendent; and that of Sister Mary Devose, an especially faithful and exemplary member. The following brethren are members of the official board at this date, December, 1892: A. O. Sandusky, W. D. Weller, L. W. Smith, J. F. Kelley, A. M. Ray, Rev. F. Rayment and Pete Kennard, stewards; J. W. Thompson, Sunday school superintendent. As a matter of history, the writer of these chronicles preached the first sermon in this (lecture room) church.

For the conference year 1893-4, C. N. Broadhurst is preacher in charge and J. M. O'Bryen is presiding elder. During the previous conference year the Tenth Street Church and

parsonage was sold and during the present year lots on the corner of Fifteenth and Olive Streets purchased as the site of a new parsonage and church. The parsonage, a neat and tasty structure was built in the fall of 1893, and soon after the pastor moved into it. The church is to be 42x80 feet in dimensions, two stories, finished in the best and most substantial manner, is now in course of erection and when completed with grounds and parsonage will cost about \$14,000. This little united band with their pastor are struggling heroically and hopefully to make the enterprise a success. And may God grant them the desire of their hearts. This congregation has received large additions to its members and is growing in usefulness as the years go by, not much less than one hundred having united with the church during the present conference year.

HUNDLEY CHURCH.

The Avenue Chapel enterprise was commenced during the last year of C. I. Van Deventer's pastorate at the Francis Street Church and completed the year following (1873) under the administration of Rev. E. R. Hendrix. The lot on which it was built, near the corner of Nineteenth and Union streets, was received in exchange for a lot on the corner of Faraon and Twenty-first streets, which lot had been generously donated for the purpose by Rev. M. B. Chapman and wife, but

it was thought to be essential that the chapel be located on or near Frederick Avenue. The building was for several years used for Sunday school, prayer meetings and occasional preaching. James L. Hanna was the first Sunday school superintendent and John B. Hundley assistant. It was prosperous from the beginning. J. B. Hundley has been the superintendent, an exceptionally good one, for many years.

Frederick Avenue was made a conference appointment in 1880-1 and left to be supplied. Early in the conference year C. I. Van Deventer presiding elder, employed Dr. C. W. Watts to take charge of the same. There was but a small class. The preacher in charge reported 16 members. At the following Annual Conference he was able to do but little for the charge except to preach for them on the Sabbath, living as he did a considerable distance from the city. During the year J. B. Hundley was superintendent of the Sunday school though his membership was still at the Francis Street church. James Gibson was secretary of the church conference. During the conference year for 1881-2 the class was connected with the St. Joseph circuit, D. F. Bone preacher in charge and C. I. Van Deventer presiding elder. The appointment was again made a separate charge during the year 1882-3, D. F. Bone preacher in charge and C. I. Van Deventer presiding elder. The year began with a very

extensive revival of religion and the chief organization occurred at this time. Some efficient members from the mother church and some very hopeful converts from the community entered heartily into the organization. During this year the names of John B. Hundley, W. E. Gibson, A. A. McIninch, S. H. Read with others, appear on the official roll and also the property which had been deeded to the Francis Street Trustees was transferred by them to Trustees appointed by the Avenue Chapel Quarterly Conference. During the year 1883-4 C. I. Van Deventer was preacher in charge and J. P. Nolan presiding elder. During this year the name of Tilman Fallis appears as class leader. For the year 1884-5 C. I. Van Deventer was preacher in charge and J. P. Nolan presiding elder, and also for the year 1885-6 C. I. Van Deventer was preacher in charge and M. R. Jones presiding elder. During the year the name of T. N. Finch appears as Trustee, also Ed. McIninch, Harry Hundley and James Gibson were added to the official board. During the pastorate of C. I. Van Deventer an addition to the chapel of 15 feet in length with a wing on the east side, connecting with the auditorium, was made at a cost of about \$1,000, and a lot on the corner of 19th and Union streets 69½x100 feet was purchased for the site of a new church for \$800. For the years 1886-9 W. F. McMurry was preacher in charge, and M. R. Jones pre-

siding elder for the years 1886-8 and R. H. Cooper for 1888-9. The young church steadily grew in numbers and influence for good. For the years 1889-91 C. N. Broadhurst was preacher in charge and R. H. Cooper presiding elder. The name of the church was changed by vote of the church conference from "Avenue Chapel" to Hundley Chapel during the pastorate of C. I. Van Deventer. During the pastorate of C. N. Broadhurst the Hundley Chapel property and the Hoagland Chapel property were sold, the two societies uniting in one charge and the proceeds applied to the erection of a new church on the corner of Twenty-second and Colhoun streets called *Hundley Church*. The new church was dedicated during the pastorate of C. N. Broadhurst by Bishop E. R. Hendrix. The Hoagland Chapel was also a Francis Street church enterprise, commenced under the pastorate of W. G. Miller and completed during the pastorate of J. C. Brown. The community was liberally aided by Brother George T. Hoagland in securing this chapel and valuable lots on which it was built and the consolidation of the two interests was effected largely through the advice of Bishop Hendrix. For the year 1891-2 G. M. Gibson was preacher in charge and R. H. Cooper presiding elder, and for the year 1892-3 G. M. Gibson was preacher in charge and J. M. O'Bryen presiding elder. The names of Isaac Naylor and John M. Mullen, local elders,

appear on the official roll for several years. The following is the official board for 1892-3: R. E. Wheeler, Daniel McDonald, E. G. McIninch, G. F. Sprake, F. Rush, F. C. Shale and Harry Hundley. The New Hundley Church is a spacious and elegant building costing, including the lots, about \$15,000. First and last the enterprise has received valuable aid, financial and moral, from Brother John B. Hundley. The general board of Church Extension liberally aided this building both by loan and donation.

For conference year 1893-94, W.A. Hanna is preacher in charge and J. M. O'Bryen presiding elder. This charge has been favored with large prosperity during the conference year. Up to date 130 have been received into the church. They have a large and useful Sunday School, an Epworth League, a Women's Missionary Society and a juvenile auxiliary in connection, with other agencies for good. An excellent parsonage, costing \$1,500, has been built, and the pastor is now occupying it. May they with all of our churches, abound more and more in every good work.

CENTENARY M. E. CHURCH, SOUTH.

In 1883-4, what has grown into the present Centenary Church, was connected with the Tenth street charge, D. F. Bone preacher in charge and J. P. Noland presiding elder. There had been several years previous a Sun-

day School organized in this part of the city by E. R. Hendrix, then preacher in charge of the Francis street Church, of which Dr. Robert Stewart was for some time superintendent, the school being in connection with the Francis street Church quarterly conference. Later, the jurisdiction of the school was transferred to the Tenth Street Church quarterly conference, and still later, it suspended. During the pastorate of Dr. W. G. Miller at the Francis Street Church the Sunday School was re-organized and a small class formed, Dr. Miller occasionally preaching for them. The church building was erected during the pastorate of D. F. Bone; the subscriptions solicited, and lot purchased on Tenth street between Pacific and Sycamore, about two years before by John Anderson and C. I. Van Deventer. The house is a substantial frame, valuable in which to begin, but not equal to the wants of the community at present, or, indeed, for several years past. In 1884-5 Robert White was pastor in connection with Tenth street, and J. P. Nolan presiding elder. In 1885-6 A. Mizell was preacher in charge in connection with Tenth street, and M. R. Jones was presiding elder.

Centenary was made a station in 1886-7, and was left "to be supplied;" J. H. Todd was afterwards transferred from the Western Conference and appointed in charge with M. R. Jones presiding elder. In 1887-8 C. I. Van Deventer was preacher in charge and M.

R. Jones presiding elder. In 1888-9 Melville Hardin was preacher in charge and R. H. Cooper presiding elder. In 1889-90 A. B. Culbertson was preacher in charge and R. H. Cooper presiding elder; and also for 1890-91 A. B. Culbertson was preacher in charge and R. H. Cooper presiding elder. In 1891-2 Z. M. Williams was preacher in charge in connection with Tenth Street Church, and R. H. Cooper presiding elder. For 1892-3 D. F. Bone was preacher in charge and J. M. O'Bryen presiding elder. The lot on which this church was built cost \$450, the owner, T. B. Hoagland, giving \$50 of the amount. The Missouri Conference Church Extension Board gave \$250 and loaned the trustees \$200 towards the enterprise. The church was dedicated by Dr. David Morton during the pastorate of J. H. Todd, and the loaned money paid the following year. The present pastor (1893-4) is D. F. Bone, and the following are members of the Official Board: Sunday School Superintendent, Walter Hurst. Stewards, J. G. Nelson, John Andrew, Henry C. Tweedell, Wm. H. Hawkins, Robert Charlton and Wm. G. Graham. Trustees, Robert Nelson, Robert Charlton, H. C. Tweedell, Edward Keiffer and Wm. Graham. R. Nelson, local deacon; John Charlton, local preacher, and Robert Charlton, local deacon.

For the years 1893-94 A. C. Garrett is preacher in charge and J. M. O'Bryen is pre-

siding elder. This charge, too, has been greatly prospered during the winter and spring of the present conference year. Nearly one hundred have been added to the membership. The church is not strong in material resources, but self denying and liberal to the cause of God with what they have. Through the wise and diligent efforts of their pastor, with the co-operation of the church, the most wonderful achievement has been made in the rebuilding and enlargement and architectural improvement of their house of worship at a cost of about \$2,000. And a new parsonage they think is also in sight. The church was re-opened and dedicated on the fourth Sunday in June, 1894, by Bishop E. R. Hendrix, under whose pastorate at the Francis street church one of the first Mission Sunday schools in the neighborhood was established.

During this conference year one of the charter members of this church, a saintly woman, Mrs. Elizabeth Charlton, was transferred to her home in heaven.

HOAGLAND CHAPEL AND GRAND AVENUE.

Hoagland Chapel, corner of Felix and Twenty-second streets, and Grand avenue mission in the northern part of the city, was made a pastoral charge in 1889-90, with D. F. Bone preacher in charge and R. H. Cooper presiding elder, which arrangement continued, so far as Hoagland chapel was concerned until the close

of the conference year, when the latter was joined with Hundley chapel, in a new church and charge, on the corner of Colhoun and Twenty-second streets, as previously mentioned. Grand avenue, where the Francis street church had established a mission Sunday school, proved to be an unpromising location as to the prospect of a church organization, and was abandoned by the pastor as a regular preaching place and his efforts transferred to Walker's addition to the city of St. Joseph, it being also in the northern part of the city. Here a family (Brother Culph's) from the neighborhood of the Hundley chapel, had recently located and had started a small Sunday school in their house, Miss Jennie Culph being superintendent. Their pastor, W. F. McMurry, preached a few times in their dwelling, and about this time or a little later, D. F. Bone, preacher in charge, assisted by R. H. Cooper, C. N. Broadhurst and A. G. Dinwiddie and others, conducted a protracted meeting with several additions to the church, which resulted in an organization and soon afterwards in the erection of a house of worship at a cost of about \$1,500.00, the Francis street church especially, but also others, assisting in the enterprise.

The charge was first called Marvin mission, but afterwards designated as Spruce street church. The Missouri Conference Board of *Church Extension* donated \$100 towards this

property, and the church was dedicated the Sabbath before the meeting of the Annual Conference for 1890-91, by Dr. John D. Hammond. In 1890-91 J. V. Humphreys was preacher in charge and R. H. Cooper presiding elder. In 1891-92 C. I. Van Deventer was preacher in charge with Henry Kay assistant, R. H. Cooper presiding elder. The charge at this time was "Spruce street and King Hill." During the year 1891-92 the members of the King Hill class were transferred to and consolidated with a few members at St. George, a suburb of St. Joseph, and a substantial and beautiful church built, costing, when finished, about \$2,500. The lots, worth between \$500 and \$1,000, were donated by the St. George Town Company. The church was named by vote of the trustees (Brother Gooding not voting) "Gooding Church," a proper tribute to Brother and Sister Gooding, who have lived so long in the community and whose liberal aid contributed largely to the success of the effort to build at this time and place.

SPRUCE STREET AND GOODING CHURCH

Is the name of the charge at present. Gooding Church was dedicated on the fourth Sunday in July, 1892, by R. H. Cooper, presiding elder, and on the third Sunday in this month C. I. Van Deventer preached the first sermon in this church. Henry Kay did much valuable service in securing subscriptions and

making collections for this enterprise while the senior pastor did what he could to make the good cause a success, his health becoming much impaired during the conference year, especially the latter part of it. For the year 1892-93 S. P. Cresap was preacher in charge and J. M. O'Bryen presiding elder. The new church members and the young pastor entered heartily and hopefully on the new conference year. It was a ripe as well as a needy field and already there have been numerous conversions and additions to the church. May it be written in the future of very many that this one and that one "was born here."

The following persons comprise the official board for 1892-93: Spruce street, Benjamin Buckley, Ephraim Smith and George A. Turner, stewards; Miss Jennie Culph, Sunday school superintendent. Gooding church, John Gooding and Perry Wilson, stewards; Sunday school superintendent, J. R. Scott; trustees of Gooding church, W. F. Davis, Elias Cotrell, Perry Wilson, John Beatty, William Leach and William English.

For the conference year 1893-94 S. P. Cresap is preacher in charge and J. M. O'Bryen presiding elder. During the year soon to close the church in both of these localities has been prosperous. All of the interests of religion have been advanced. Souls have been converted and large additions made to the membership of the church, fifty being re-

ceived into the church in one day at Spruce street. In all during the conference year to date, July 10, 1894, one hundred have been added to the membership of this young charge, with twenty-nine infant baptisms.

MRS. JULIET GOODING was more than forty years a member of the Methodist Church in St. Joseph, at King Hill and then at St. George. She was always an active, influential Christian, much of the time of later years a child of affliction. The two recent ambitions of her life were realized—the building of a new Church where her family and neighbors and others could worship, and where the Sunday School could be more successfully carried on; and the other was to do something for the widows and orphans of our deceased preachers and the superannuated members of our Conference. She lived to see the new Church built and joyfully worshiped in it for several months, and being dead, she yet lives, and long will continue in the good that will be accomplished by her liberal donation of \$1000 to the Missouri Conference Trust Fund. She was a specially useful Sunday School Superintendent for a number of years. How vivid is the recollection of her testimony in the love feast, and of her gifted and fervent prayers. She was, I believe, the first one whose funeral services were conducted at the new Gooding Church.

MRS. MARY ADAMSON having entered her Heavenly home several years before this Church was built, was no doubt by her Christian life and labor instrumental in preparing the way for it. She was a faithful teacher in the King Hill Sunday School, and her friends—mostly the remaining scattered members of her Bible Class—have appropriately commemorated her worth by placing a beautiful memorial window in the Church.

WASHINGTON BROWN, who had become a member of the King Hill Class, with prospects of needed usefulness in the Church, was removed by death from his family and from the Church, many years ago, is also remembered with a memorial window in the Church, placed there principally by his Masonic friends. His faithful widow of a score of years has also passed away since the new Church was built. May the parental mantle fall upon the children and the childrens children in all of the years to come.

And later the pure spirit of our Sister Redfern, young but ripe for Heaven, joined the number of the departed ones who have gone from this little society we doubt not, to swell the hosts of the redeemed.

SEMI-CENTENNIAL—1844-1894

The last half century has been a most eventful period in the history, both of our country and of our church.

In the beginning of this period the M. E. Church was divided, the particulars of which separation are generally known and need not be referred to in detail now. However, the necessity of division was regretted by good men North and South, it was deemed the best, and as it seemed the only thing that could be done under the circumstances, and it was so declared by almost a unanimous vote of the General Conference of 1844, held in the city of New York. A division back of which and in connection with which much wrong may have existed, yet through the goodness and mercy of God it has been overruled for good to the Church in both sections, certainly to the M. E. Church, South.

In accordance with the provision of the "Plan of Separation" the Methodist Episcopal Church South, was organized in May, 1845, in the city of Louisville, Ky. Such a transition while brought about with uncommon unanimity, could not, in the nature of the case, be effected without friction and damaging results, while the Southern Church was united and increasingly prosperous from the date of its organization.

At the time of the division of the Church the Missouri Conference included the whole State.

The undivided Missouri Conference met for the last time in Columbia, Mo., in 1845, and was presided over by the venerable Bishop

Soule. The memory of his personal appearance and of his talk to the preachers before announcing the appointments has never faded from the mind of at least one young preacher. At this conference the preachers were given opportunity to adhere North or South.

They generally went with the South. Some went North and some of these good and influential brethren, among them my first presiding elder, very properly sought connection with the Church outside of the Missouri Conference. I want to mention here what Bishop T. A. Morris said in substance in correspondence with Rev. W. S. McMurry about this time, that if the provision of the "Plan of Separation" had been carried out there ought not to have been any more difficulty than in the ordinary division of an Annual Conference.

In 1846 the territory of the Missouri Conference was divided into the Missouri and St. Louis Annual Conferences, the Missouri River being the dividing line between them and with some additions on the north in Iowa the same is the territory of the Missouri Conference in 1894. The St. Louis Conference has since been divided into the St. Louis and Southwest Missouri Conferences.

The first session of the Missouri Conference of the M. E. Church South was held at Hannibal, Mo., September, 1846, and was presided over by Bishop Robert Paine, which was the first conference attended by him after his elec-

tion to the episcopacy. It is of the Missouri Conference of the M. E. Church South, since its organization down to 1894 that we wish more particularly now to speak and later will mention some important interests connected with the Southern Methodist Church generally.

At the begining of this period the membership of the Missouri Conference, including traveling and local preachers, was not far from ten thousand. Now there are nearly forty thousand in the Missouri Conference with a proportionate increase in the other conferences of Missouri. Then there was not a foot of railroad in North Missouri if anywhere else in the State, unless it was in the vicinity of St. Louis. Now the railroads are too numerous to mention, running in every direction with more to follow. Then there were large tracts of uninhabited prairie and timbered lands; now the whole country nearly is brought into a prosperous state of cultivation, while flourishing towns and cities have sprung into existence on every hand. Then you could often see the wild deer bounding over the plains and through the forests and wild turkeys were frequently seen and heard "gobbling" along the highways—but such visions have long ago faded away. Then the *cabin* with stick chimney, puncheon floor and clabboard roof was the rule, and the better dwelling the exception—but such things read like fiction to the present generation, many of whom dwell in their "ceiled" houses and

abound with the benefits and comforts of modern Christian civilization. Then the majority of itinerants were "circuit riders," the stations were few and far between and many of the circuits were of large territorial dimensions, often with twenty or more appointments with one or more services for three or four days in the week besides Sunday, mostly in private dwellings and school houses, often two, and sometimes three, public meetings in a day and a class led by the preacher besides. Then the financial support was incredibly small, as indicated, for instance, by the report from Young Marvin's first circuit—but this case was not exceptional—the preachers of that day, not only in Missouri, but elsewhere, did more and harder work, with less remuneration, than any class of men to be found. You say, the country was new and the preachers were uneducated in the modern acceptance, which, of course, is admitted; it could not be otherwise. Yet there was a good proportion of strong men in those days—men who "turned the world upside down," who labored at the foundations of our Zion, and into whose labors the ministers of this generation have entered. Memories of some of those great and good men are cherished, not only with real pleasure, but also, we trust, with enduring profit. We would follow them as they followed the Master. We did in those days have some good times, fully equal in some respects to any that have followed.

Our brethren and sisters gave us of the best they had ; their eyes sparkled with pleasure when we entered their humble, but hospitable homes; the children were glad to see us, and the preacher was glad to see them, and there was mutual sincere regret when we separated not to meet again. What occasions were our trips on horseback and in buggies to and from the sessions of the Annual Conferences, requiring sometimes a week or ten days, or even more. We generally went two and two, or in larger numbers, with appointments for preaching here and there on the way. This was a vacation and a means of recuperation unknown, especially to the modern (city) pastor, who at present feels it incumbent upon him to "shut up shop," and leave his sheep during the hot months to the tender mercies of those who never cease their evil work by day or by night, in summer or in winter.

At the close of the war the Southern Methodist church, whose field of labors was almost exclusively within the southern states, was partially disorganized, greatly cast down, and in some places well nigh destroyed. The General Conference, appointed to meet in May, 1862, did not convene. It could not on account of the disturbed condition of the country, and after eight years (in 1866) the representatives of the church assembled in General Conference in the city of New Orleans. From that time to the present we believe the church

has been mostly going forward. The pillar of cloud by day and of fire by night has been in the camp of our Israel. At that conference four of the best men of the church—Wightman, Marvin, Doggett and McTyeire—who are not, for God has taken them—were chosen general superintendants. We were brought low, but the good Lord helped us. Many were in deep sorrow because their husbands, fathers and sons were not. Many had been brought from affluence to poverty. As a church our numbers and our agencies for accomplishing good were greatly reduced, but after all there was much to be grateful for and we did thank God and take courage from that day. At this Conference, and shortly afterwards, some of the most important changes and new departures in our ecclesiastical economy were made from time to time, prominent among which was the introduction of

LAY REPRESENTATION

Into the General and Annual Conferences, a policy which, with proper limitation, we believe is essentially right, and which has, no doubt, already been productive of much good. While it, like everything else, is liable to abuse and to be misused, it is well for ministers and laymen to be associated in the counsels and labors of the church. There is a work for each and all to do, and in the faithful performance of all these obligations,

secular — if anything can be considered secular in such connections—and spiritual, depends the largest and best results to the church. Also the law making attendance upon

CLASS MEETINGS

A condition of church membership was changed about this time, while provision was made for the continuance of class meetings in connection with other stated means of grace. Whether this change caused the decline in attendance upon class meetings, or whether the decline in attendance caused the change, it is a lamentable fact, that class meetings, according to the original intent and plan, are among the things that were. Then also came the

CHURCH CONFERENCE,

Not a “fifth wheel” to our ecclesiastical machinery as some have regarded it, but evidently a wise provision, as those who have judiciously and faithfully observed it do testify, and one well calculated to do much good. The very frequent neglect or careless and partial observance of the Church Conference requirement cannot, on any grounds, be justified. It is among the disciplinary demands of the Church. If it needs amendment or even abolishment, let the authority that ordained it so order. But we are under solemn obligations to “keep the law” while it is a law. Which statement

applies not only in this case, but in all similar connections.

Among the notable additions to our Church polity, about a quarter of a century ago, was the

DISTRICT CONFERENCE,

To be convened at least once during the Conference year. Its constituency being provided for in part by the Annual Conference.

This conference is charged with the oversight of all of the interests of the Church, temporal and spiritual, in an advisory sense, within a Presiding Elder's District, special attention being given to religious services. The District Conference, in its appropriate work, has long since proved to be of great value, and with some modifications, may yet prove to be still more instrumental of good. Since the above paragraph was written the General Conference has been in session, and they did "modify" the District Conference law by taking from the Quarterly Conference and adding to the District Conference. Hereafter application for license to preach and for admission on trial in the Annual Conference will be made to the District Conference. A change in our economy which has its advantages and disadvantages, the preponderance we think being in favor of the change. Under the circumstances the District Conference ought to be convened twice instead of once a year.

SIX MONTHS' PROBATION.

Then the requirement of six months probation before being eligible to full membership in the Church was removed. We understand

that probation is still not only allowed, but required, though no particular time is specified—it may be longer or shorter, as may be determined by the pastor, who by the discipline is charged with grave responsibility in the reception of members into the Church. Doubtless sometimes serious mistakes have been made by receiving persons into the Church without sufficient previous instruction and examination. In some instances those not only unconverted, but unawakened to the consciousness of their sin of heart and life, and therefore not earnest seekers of salvation, being admitted, they are placed in circumstances not likely to do them any good, and if not, may result in infinite harm, as they are in danger of living and dying with only a form of Godliness—a name to live while spiritually dead. And especially is this liable to be the case if the pastor and those who are “spiritual” take but little pains to bring them into and lead them in the way of life. While Churches are supposed to be made up generally of Christians, yet a place among the people of God, if improved, ought to furnish valuable aid in coming to Christ and in finding our way to Heaven.

But it is an awful thing to live and die in the pale of the Church unsaved from sin, and go from its altars to the judgment of the great day not having on the wedding garment. God help us faithfully to meet the great responsibilities committed to us, not only in view of our personal interests but also of the welfare of others.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Later among the modifications and improvements of our Church polity we mention

the organization of the Woman's Missionary Society, in the interest of Foreign Missions—woman's work for women in foreign lands. This Society was organized or provided for by the General Conference of 1878, held at Atlanta, Georgia. In a few instances leading good men were doubtful of the wisdom of the movement. Some feared that it would be injurious to the General Missionary Society. But on the other hand it has been a stimulus to the whole missionary movements of our Church. While in a comparatively short time they have raised more money for Missions annually than the entire Church formerly did, and at the same time they have developed wonderful ability in the management of the various working departments of the Society, especially in regard to their financial matters, with gratifying evidences of God's blessings on their labors.

BOARD OF CHURCH EXTENSION.

Among the more recent new departures, was the organization of the Board of Church Extension, which was effected by the General Conference of 1882, held at Nashville, Tenn. The march of this important enterprise has been onward from the beginning; scores and hundreds of churches, with greatly improved architectural designs, have been built, many of them within the bounds of the older conferences, and many of them in our western and southwestern territory, that would never have been built, but for the aid and inspiration of this Board. In these churches the Word of God has been preached, and multitudes of precious souls have been converted. A little later was added the woman's department of

church extension, in the interest of parsonage building, which has done and is accomplishing great good, for next to the demand for a church, in which the people may be assembled to hear the Word of God, is a home for the pastor. In 1890 the General Conference so enlarged this auxiliary, in its field of labor, as to include the very important, but much neglected work of Home Missions, a wide, and needy and hopeful field.

EPWORTH LEAGUE.

And the last, but not least, General Conference provision (previous to 1894) was in the interest of the Epworth League organization, through which it is sought to enlist and unite the young people of the church in labors for their own good and the good of others. The recent General Conference devoted very much attention to this important subject, in the organization of a General Board, and the appointment of Dr. S. A. Steele as secretary and editor of a general league organ—and perhaps there is no man in the church more suitable for such an important and responsible work—at least this seems to be the general verdict. The present attitude of the young people to the advancement of Christ's kingdom is both wonderful and hopeful. In the movement we greatly rejoice, though with some trembling. Much of the wisdom that is from above, and of the grace of our Lord Jesus Christ, will be needed to guide these dear ones in the good and the right way. May they be so guided; and may they, with kindred organizations, grow into a great army, who "when the enemy shall come in like a flood, will raise up a standard against him."

Within the period of which we briefly write many other changes and modifications of our church polity have been made, some of more and some of less importance. Our missionary work has been greatly advanced, but by no means in proportion to our ability and responsibilities, or to the wants and woes of those without God and without hope. Our Sunday school system has also been greatly promoted, but in this wide, inviting field there remains much land to be possessed. We have not faltered in our Annual and General Conference utterances at least, on the great, vital question of temperance. May we never go back on so good a record, or fail to "show our faith by our works."

Finally, the last General Conference created a Board of Education, which it is believed is full of the promise of good to the church, and took initial steps to provide a commission in the interest of Methodist federation and co-operation at home and abroad, which, if successful, will reduce the waste of men and means, and greatly promote the interests of pure religion.

In conclusion I will add, that while as a church we have passed through at least two transition periods since 1844—"going from strength to strength in Zion,"—after the lapse of a half century we are possibly, it seems to some, at the verge of another departure, which may be upward or downward, forward or backward. We are inclined to be hopeful, and surely we need not depart from the line of our past shining record. But it is a device of the devil to persuade the Christian that there is no danger, and we are admonished to watch and pray that we

enter not into temptation. If we will turn all of our forces against a common foe, instead of warring among ourselves; if in honor we will prefer one another, instead of all "seeking their own"; if we shall be blessed with a converted, humble, active and exemplary membership and a godly, consecrated ministry, who will declare the whole counsel of God faithfully, ministering tenderly as pastors as well as preachers; all "going on to perfection"; then all will be well, and the next fifty years of our history will be as the past, yet much more abundant, in successful good works. But if the world shall get into the church, and our people be "lovers of pleasure more than lovers of God"; if our pastors, many of them, shall become ambitious for place or power, and seekers of "filthy lucre" rather than for the salvation of souls; if we shall forget the God of our fathers and depart from the old landmarks of our faith and practice; then Ichabod will be written upon our altars. God will cast us away and raise up another people to carry on His work in "spreading scripture holiness over the land." But, beloved, we are persuaded better things (of you) and things that accompany salvation though we thus speak.

WILLIAM PERKINS was born in Virginia in 1800, converted in 1825, and soon afterwards was licensed to preach; was ordained deacon in 1833, by Bishop Hedding; ordained elder in 1839 by Bishop Morris. He was for a number of years an unusually active and useful local preacher. He supplied the Glasgow station, where he lived in 1852-53. At the end of that year was recommended to the annual conference in which he continued to labor on

circuits and districts and in stations until the year before his death, January 31st, 1871. He was several years presiding elder in northwest Missouri. Brother Perkins was brought up under Baptist influences, but had a Methodist wife. He was liberally educated and deeply pious, a good preacher and a true friend. The year before Brother Perkins entered the conference the writer was the pastor of his family, and appreciated very much his wise counsels and brotherly co-operation. Of course he died well—triumphing over his latest foe.

CONCLUSION.

Everything must have an end—our little book is no exception to the rule. But before closing I would like to have a short practical talk with the reader. Good advice is cheap, but the writer has tried,—is still trying—to “practice what he preaches.”

Are you a christian—“the highest style of man,”—not merely nominal but scriptural? Have you come to Christ? Have you sought and found redemption in his blood, even the forgiveness of sins? Do not answer too soon. Examine yourself whether you be in the faith. Remember, if religion is anything it is *personal*. We cannot be Christians by proxy, and there is no substitute in this war. Well, I think I hear you say, yes by the grace of God I am the Lord's and he is mine, a sinner saved by grace. Then hold fast the “beginning of your confidence.” “As you have received Christ Jesus the Lord, so walk ye in him,” and leaving the first principles of the doctrine of Christ go on to perfection.

But if you are unconverted, in or out of the

church, do not sleep till you seek the Lord with all the heart. There is no interest so important as this. If you will come now to the Lord Jesus Christ he will in no wise cast you out. Settle this great question and you may live a happy, useful Christian, and then for you to die will be gain. It will greatly promote your personal salvation and leave scarcely any room for doubt, as to your ultimate success, to observe the following suggestions :

1st. Take your spiritual *reckonings*. Know just how the matter is between you and your God. Whether you are in the way of life and what, if any, progress you are making heavenward; and do not let the time between these enquires be too great. What would be the fate of a man in secular business who would not observe such a rule.

2d. Read the Holy Scriptures, at least a brief portion every day and *meditate* upon the truth. Read the Bible through from Genesis to Revelation, often; its especially devotional and practical parts more frequently. The Saviour prayed "sanctify them through thy *truth*, thy word is truth."

3d. *Pray much*, seek to have a constant spirit of prayer. Pray in *secret* daily and like the master in times of *special need*. Pray in and with your *family*, if you are the head of a household. Acknowledge the good Lord around your table and as Jesus did habitually, no doubt, *give thanks*. Do not let there be an occasion for your dear children to say here or in the judgment day, I never heard my father or mother pray. Oh what golden opportunities are furnished here and now, but once passed they never can return. Attend the prayer and class or testimony meetings of the church and

take some part in the services and *watch* as well as pray.

4th. Remember the Sabbath day to keep it holy. This is a part of God's moral law, unrepealed, always and everywhere in force. Read its details in the Ten Commandments. Observe it as a day of rest. Abstain from all unnecessary labor. Use it as a day for special religious profit; give your children religious instruction at home and not only send them to the Sunday school, but if possible go with them, and all together attend upon the public worship of God. Works of necessity, of mercy, and of charity, on the Lord's day are allowable; but traveling, attending to secular business, and the unnamed methods of recreation which are practiced (some of which could not be commended as proper on any day) are in violation of the letter and spirit of the Sabbath law. As you value your personal good, and the best interest of your home and your country, and if you would have the approbation of your Maker, "Remember the Sabbath day to keep it holy."

5th. Do not divorce religion from your business. Labor is the law of God as well as of necessity. We are to labor that we may have the things that are needful as well as the means to give to the needy. If any man will not work, he forfeits his right to eat. We are to be "diligent in business." But we are to be careful what kind of business we follow, and how we discharge the duties of our vocation. Some authorized lines of business a Christian man can have nothing to do with, and some that in themselves are lawful, cannot be conducted as they sometimes are, with a good conscience. But a man may be as religious in his

daily labors, if he will, as in the house of God on the Lord's day. Carry your Christian principles into all of the details of business life and be governed by them.

6th. The same rule applies to public, official or political life—right and wrong are the same under all circumstances. The idea of being morally honest and politically dishonest is absurd. You cannot be an honorable man, much less a Christian, and do wrong to secure office, and in any position which a man may justly occupy he can do right if he will. Somebody has said, do not take politics into your religion, but take your religion into your politics. A good suggestion, and the latter part of it may well be emphasized in these days. Surely our politics need all the light and help that pure religion (not sectarian intermeddling) can afford. That is chiefly what is the matter. We are trying to live without God, and in the neglect and violation of his law. The Ten Commandments and the Sermon on the Mount would solve many of the difficult problems of the present time.

7th. Study to sustain a right relation to the great questions, especially the great moral questions of the day. "Be not partakers of other men's sins." What you would not do, directly or in person, do not do indirectly or by proxy. If you would not run "Sunday trains," or keep a saloon, do not take stock and share in the profits of the one, or vote license for the other. As long as good people of every phase of Christian faith, elect men to make our civil laws whom it is known or believed will favor the licensed liquor traffic, so long the chains of this bondage will tighten upon us. If we do what we can in a lawful and proper way to

throw it off, it will go, and if it should not, the responsibility of its remaining will be upon others.

8th. To each, to every one we say, Go work to-day in the vineyard of the Lord. Labor not only to be saved from sin and its consequences yourselves, but strive to be instrumental in saving others. In your Christian influence be positive and aggressive. Strive to make the world around you better by living in it. If you can win one soul to Christ, that one may bring another to him, and thus you may be instrumental in originating an influence for good, a stream that may forever flow, blessing them who shall come after you. Such a life would be worth living.

DEAR FATHERS AND MOTHERS: Train up your children by precept and example, in the nurture and admonition of the Lord. O, what responsibilities are upon parents. Strive to fulfill them as you will—in the dying hour wish you had.

CHILDREN: "Obey your parents in the Lord that your days may be long in the land," and that it may be well with you here and hereafter. Jesus said, suffer the little ones to come unto me. Be christian children and you will be the better prepared if you live to be christian men and women, and if you are in childhood or early youth, called to die, then heaven will be your home.

HUSBANDS AND WIVES: Love each other and keep the vows you have made at the nuptial altar "as long as ye both shall live." How flippantly many take upon them these obligations, and what untold sorrows are entailed by the large and increasing numbers who fail to keep them. Masters and servants, employers

and employees, rich and poor, capitalists and laborers, those in authority and those subject to authority—one and all, as every man must give an account of himself, let all, with writer and reader, seek to “do justly, love mercy and walk humbly with God.”

“Finally, brethren, farewell ; be perfect, be of good comfort, be of one mind, live in peace and the God of love and peace shall be with you.”

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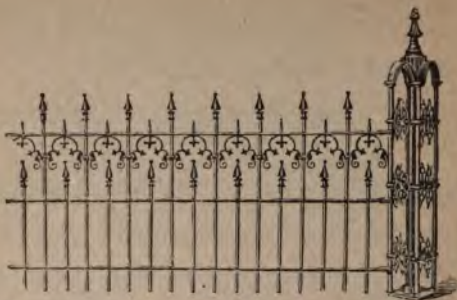
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